



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

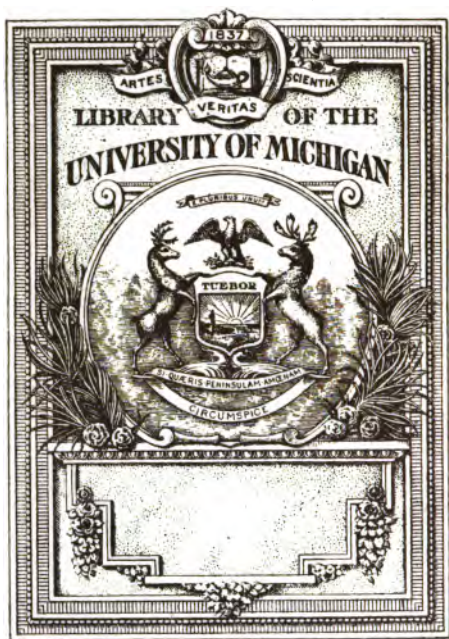
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

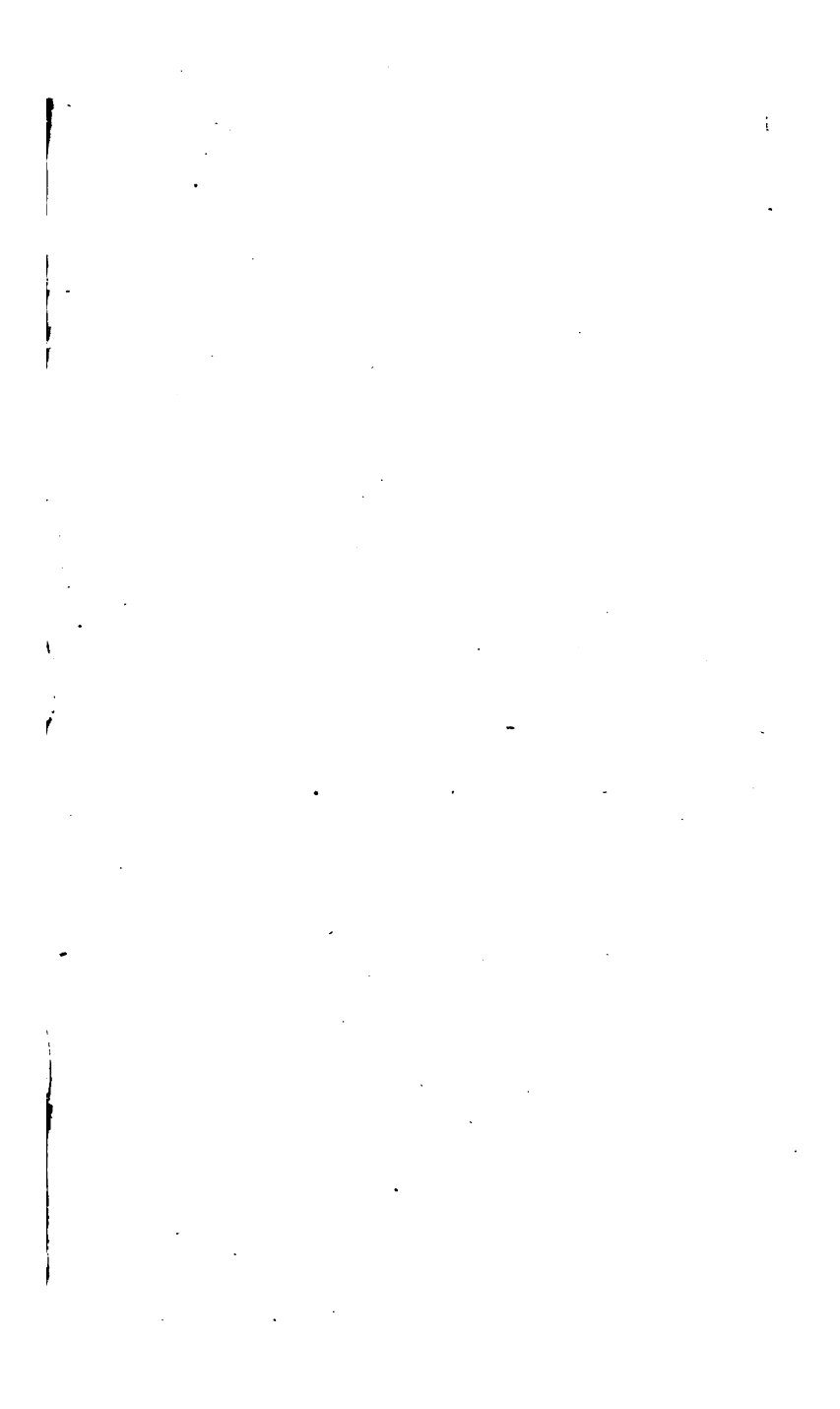
We also ask that you:

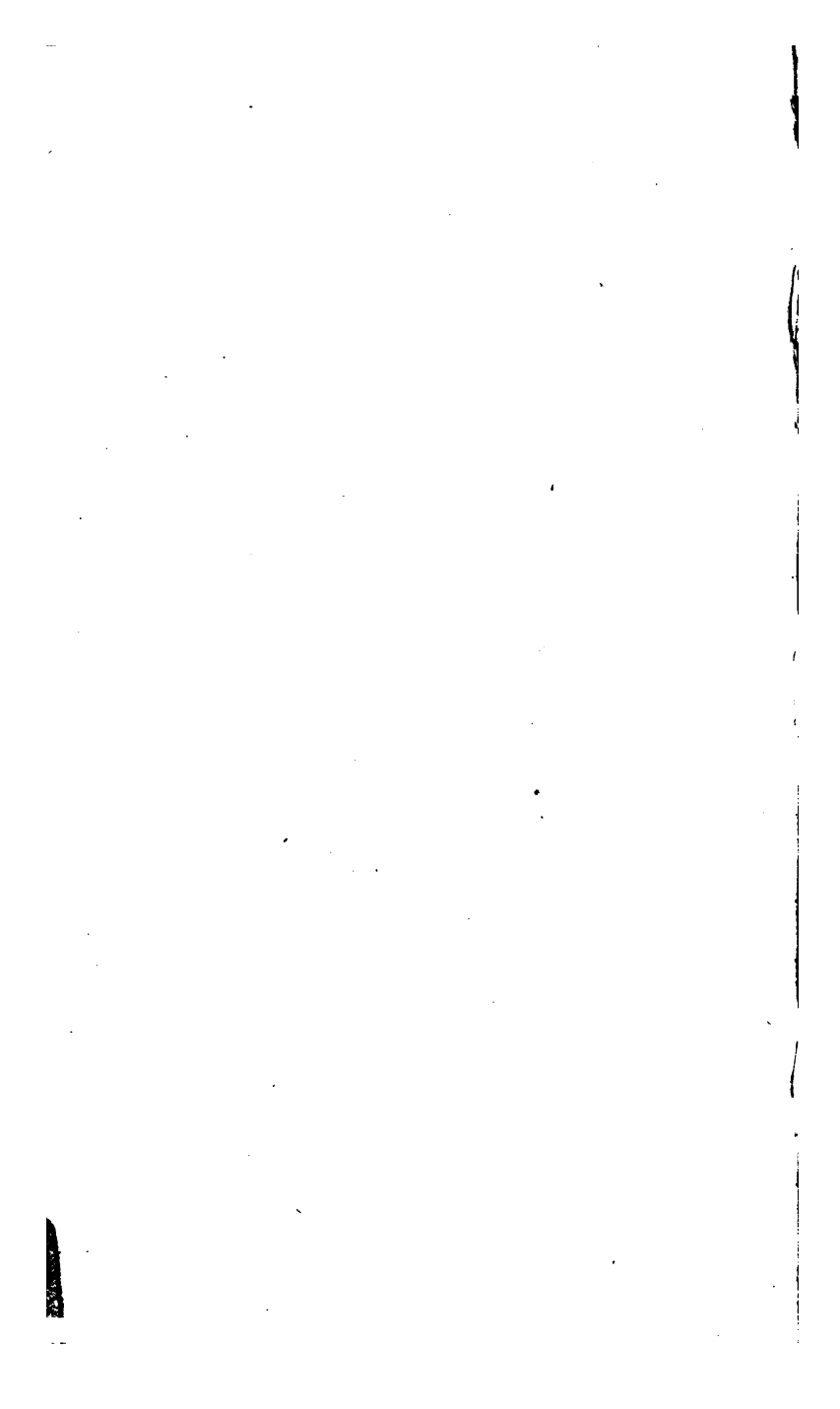
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

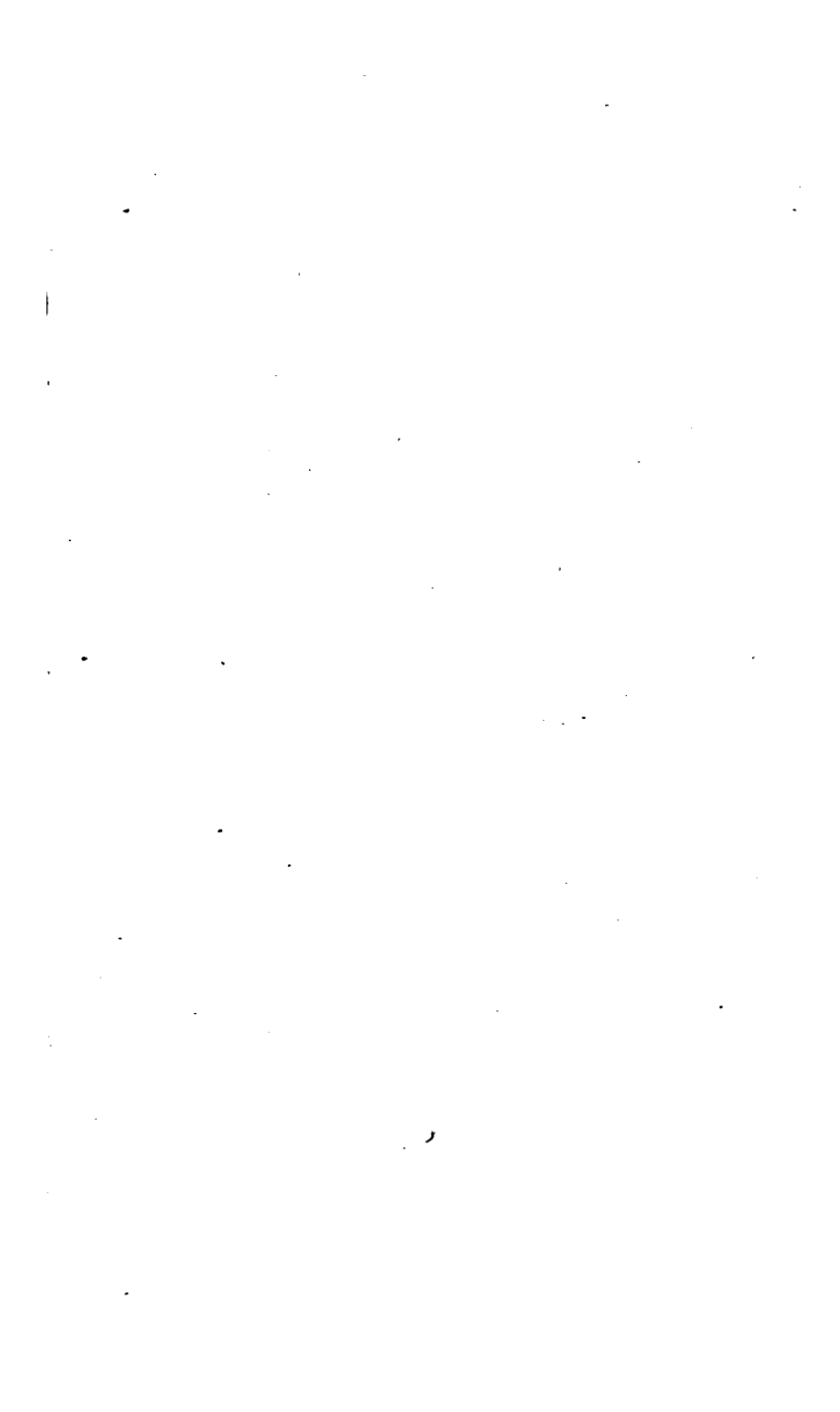
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>









From Rev. Charles L. Smith, Sept. 20, 1850.

265
B67

SPRINKLING

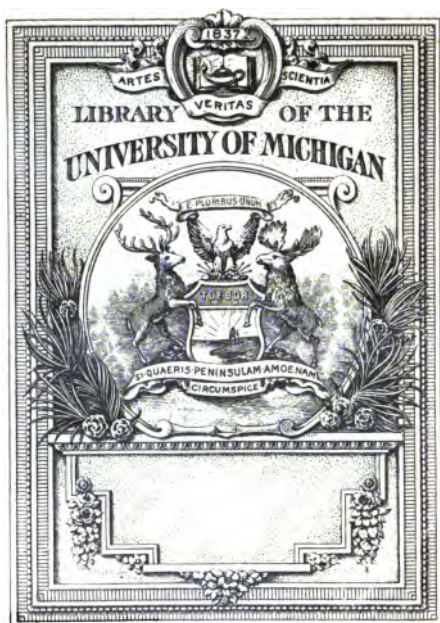
SHOWN TO BE THE MODE OF CHRISTIAN BAPTISM.



Justice to myself and those who have subscribed, and others who have spoken for this work, demands that I should state, that it has swelled to a size beyond what was expected. Consequently, an additional expense has been incurred, which forbids the sale of it at so low a rate as was designed: without subjecting me to a loss. I am not able, and which, I am persuaded, the subscribers and my other friends, would not wish me to sustain.

Probably the intelligent reader may think that more has been said, than was needful. This may be so; although I may think otherwise. And I must frankly confess, that I know not how to "condense" the work without frustrating my object, as expressed in my prefatory letter. Whether the method I have adopted in illustrating the subject, will prove successful upon the minds of those for whom it is intended, I must now leave the result to tell.

C. B.



16245-

PLAIN AND FAMILIAR TREATISE

ON THE



MODE OF BAPTISM,

IN WHICH IT IS SHOWN THAT SPRINKLING IS THE SCRIPTURAL MODE OF ADMINISTERING THAT ORDINANCE.



BY CORNELIUS BOGARDUS,

Pastor of the Protestant Reformed Dutch Church in Wynant's Kill.



To the law and to the testimony: If they speak not according to this word; it is because there is no light in them.—*Isaiah 8, 20.*
Search the Scriptures.—*John 5, 39.*



TROY:

E. ADAMCOURT, PRINTER.



1831.

BV
811
B67

Northern District of New-York, To wit :

Be it Remembered, That on the twenty-first day of June, Anno Domini, 1831, Cornelius Bogardus, of the said District, hath deposited in this office the title of a Book, the title of which is in the words following, to wit :

“A plain and familiar Treatise on the mode of Baptism, in which it is shewn that sprinkling is the scriptural mode of administering that ordinance—By Cornelius Bogardus, Pastor of the Pratestant Reformed Dutch Church in Wynant's Kill.

To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them.—Isaiah viii, 20. Search the Scriptures.—John, v, 39.”

The right whereof he claims as author and proprietor.

In conformity with an act of Congress, entitled an act to amend the several acts respecting Copy Rights.

RUTGER B. MILLER,

Clerk of the Northern District of New-York.

TO THE
Rev. JOHN F. SCHERMERHORN.



REV. AND DEAR FRIEND AND BROTHER,

AGREEABLY to your request, I have prepared for the press so much of my writings on the doctrine of baptism, as pertains to the mode. I am aware of the triteness of my subject, and the reiterated remarks, that any further publications upon it are superfluous; because the subject has been again and again exhausted, so that nothing new can be offered. These considerations, however, are not sufficiently weighty on my mind to forbid further attempts to enlighten the community upon it. Every branch of divine instruction should be, as the Prophet expresses it: "*Precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.*" Nor am I of the opinion that nothing new; either in argument, illustration, or arrangement, can be offered upon the doctrine of baptism, as exhausted as it may have been. And if I have not succeeded in either of these on the present subject, I have, at least, the satisfaction of bearing my testimony to that which I do conscientiously believe to be the truth. And it is to be

lamented, that while some make too much of this ordinance, many others make too little of it. They manifest an unwillingness that this divine injunction should receive its proportionate attention in the pulpit.

And again, I am fully aware of the great responsibility I have assumed upon myself in giving this work to the public, and I trust, I have not been unmindful of this, while preparing it for that purpose. If ever I have sought any favor of the Great Head of the church; I have sought for light on this subject, on which so many great and good men differ so widely. And if I am not deceived, I have had cause to believe that my prayers were heard. And as Paul enjoined it upon Timothy to attend to reading, so have I endeavored to profit by the labor and learning of others. And it is no more than just, that I should acknowledge the authors by whom I have been benefitted on this subject. On the Pædobaptist side of the question, they are the following, namely, Doctor Lathrop, Doctor Janewey, Edwards, Prime, Brown and Chadwick. And on the Baptist side of the question, Merril, Pengilly, Hall and Hascal,* and above all, the Author of all authors. I have trembled at the thought of pursuing any practice, or preaching any doctrine unacceptable with God, and unauthorized by his word: Hence

* Author of a small pamphlet entitled Definitions of the Greek Bapto, Baptizo, Baptisma and Baptismos.

the sacred scriptures have been studied with an earnest desire to be led in that way which was agreeable to his mind and will, and the result, at least as far as the present subject is concerned, will appear in the following treatise.

Aside from the triteness of this subject, there are some considerations which operate upon my mind against giving it to the public ; but the desire and prospects of being useful in the church as far as my feeble efforts may go, have preponderated in favor of preparing this treatise for publication. The learned reader will not find much in the execution to gratify *his* taste. I have particularly aimed at instructing and convincing the plain and unlettered part of community. Having been called, in a certain period of my life, to converse much upon this subject with different descriptions of characters, I was enabled to learn, in some measure, their mode of thinking, and what manner of presenting the truth to their minds would be most likely to succeed. Hence I have used such plainness of speech—fulness and repetition in argument, as, in my opinion, were thought necessary and best calculated to accomplish my object. How far I have succeeded the result must tell.

I have also endeavored to bear on my mind, that, although we differed from the Baptists on this subject, and were greatly reproached and misrepresented by some of them ; yet they were our brethren, and therefore I would be accountable to God, not

only for the doctrines I taught, but for the manner in which I treated them ; consequently I have not (intentionally,) advanced any thing relative to them, or upon the subject, with which I would be unwilling to appear before my Judge and their Judge. It has been my desire not to give needless offence, knowing that a brother offended is not easily gained or convinced.

If the learned reader should think that my references to Merrill, Hascal and Pengilly, are at any time "rather out of place," or uncalled for, my only reply is, that we have not the happiness to agree in our opinions in this matter. These men have used great freedom and boldness, in expressing the views of their denomination upon this ordinance ; and as their works have been published, and some, if not all, republished, and hailed by the Baptist community, I availed myself of their arguments and criticisms, the more easily and successfully to present to the reader their inconsistencies and the extreme weakness of their arguments in favor of immersion as an exclusive mode. And if I have omitted or passed over their strongest and best arguments, it is because I have not had the happiness to discover them.

I shall now conclude with a little variation in the language of the great Halyburton in relation to another class of men. If any of the Baptists "shall see meet to undertake this debate, I decline it not. If they treat my book, as" some of them "have done

those of others, every way my superiors, and as rats are wont to do—gnaw only the outside, advert to incident things that are not to the purpose, and single out rather what seems exceptionable than what is of moment—I have somewhat else to do than to take any notice of such impertinency. If any shall offer a solid and rational confutation, which yet I am not much afraid of, and convince me, not by jest, buffoonery and railery, but by solid arguments of my being in a mistake,”

Cuncta recantabo argumenta, priora rependam
Laudibus, et vestrum nomen in astra feram,

“I will recant all my arguments, I will make amends for all my former sayings by praises, and will exalt your name to the stars.”

CORN'S BOGARDUS.

Wynant's Kill, June, 1831.

THE DOCTRINE OF BAPTISM

Is naturally divided into two parts. Part first includes all that which pertains to the subjects of the ordinance.

PART II,

Includes that which pertains to the mode. This is the subject now under consideration, which also is divided into six chapters.

CHAPTER I.

Of John's Baptism.

FIRST, ITS DESIGN.

It was to prepare the way, and make ready a people for the Lord.^a Whenever the Lord was about to make a public exhibition of himself to his people, or to do some great and good thing for them; He always had them sanctified, that is, set apart or prepared for it by certain ceremonies. Thus, when he would emancipate his people Israel from Egyptian bondage, he ordered blood to be "*sprinkled* on the two side posts and the upper door posts of their houses," for a sign to the destroying angel, that he might pass over them, when he came to smite the land of Egypt.^b And again, when he was about to appear to his people on mount Sinai; He said to Moses: "Go unto the people and sanctify them to-day and to-morrow; let them wash their clothes, and be ready against the third day: for, on the third day the Lord will come down in the sight of all the people."^c

Now Jesus was soon to manifest himself to his

^a Isaiah xl, 3. Matth. iii, 3. Luke i, 17.

^b Exodus xii, 7, 13, 22.

^c Exodus xix, 10, 11. See also Joshua iii, 5.

people. It was therefore necessary that they should be prepared for it. Hence John was sent in the spirit and power of Elias to prepare the people for the arrival of the Prince of peace, according to an ancient prophecy: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."^a And John was that prophet, as appears from the prophecy of Isaiah, which is applied to him by Matthew: "The voice of one crying in the wilderness, prepare ye the way of the Lord, and make his paths straight."

This preparation was performed by John by the use of water. It is not said whether he immersed the people in the water, or whether he sprinkled the water upon them. It is said only that he baptized them.

Second, The nature of this baptism. It was unto repentance.^b The Jews were awfully corrupt in doctrine and practice about this time. They had been a long time without any prophet among them, in consequence of which they had gradually declined from the purity of their standards, namely, the holy scriptures, until they were sunk so low in iniquity that they appeared ripe for destruction. It was evident that the vengeance of God must fall upon them, unless they speedily reformed. For, according to his ordinary dealings with the Jews, it was manifest that they could not continue much

^a Mal. iv, 5. ^b Acts xix, 4.

longer without experiencing his judgments. God, consistent with the purity of his nature could not own such a wicked people as his church; something, therefore, must be done to save them from utter ruin, and to prepare them for the coming of the Lord.^a Hence John was sent to rouse them from their lethargy, and to call upon them to prepare for this dreadful day of the Lord,^b and the glorious appearing of their God; which they were to do by repenting of their sins, and as an evidence of their repentance they were to be baptized by him, and thus sanctified, that is, set apart, or prepared for the coming of the Lord.

And his preaching, to appearance, had the desired effect. The Jews were awakened, and came with one accord, and were baptized by him to their *pretended* repentance, confessing their sins. Pretended, because they were for the most part hypocritical in their professions, as their conduct afterwards evinced. Nevertheless, as we cannot discern the heart, but are to be regulated by the confessions of the mouth, and the present deportment of those who profess repentance; so, according to appearance, the Jews were at length prepared for the coming of the Lord. There were a few who did not submit to this ordinance, and they are said to have rejected the counsel of heaven against themselves.^c

^a Mal. iii, 1, 2, 3. ^b Mal. iv, 5. ^c Luke vii, 30.

It is well to observe here, that this baptism is said to be unto repentance. Herein it is distinguished from Christian baptism, which is said to be for the remission of sins.^a It is indeed said, that John preached the baptism of repentance for the remission of sins.^b Yet it is no where said that this baptism was *for* the remission of sins. It was the distinguishing characteristic of John's baptism, that it was unto repentance, or a turning from their wickedness to meet the Lord. It was a particular ordinance, appointed of God, for the express purpose of preparing the people for the coming of Christ. For thus he was used to have them prepared, when he was about to manifest himself to them, as we have seen above. And if this repentance had been sincere, it would have resulted in the remission of their sins.

Third, The duration of this baptism: It continued but a short time after Christ entered upon his ministry in the world. This is evident from its design and nature. We have seen that it was expressly designed to prepare a people for the coming of the Lord. Why then should it continue after he was come? It must of necessity cease when the object for which it was designed was obtained. The reason why some affirm that it continued under the *Christian* dispensation, is, that they do not attend particularly to its design and nature. They identify

^a Acts ii, 38. ^b Mark i, 4.

it with christian baptism. That they err in this, is manifest: 1. From its distinctive character, it is invariably termed John's baptism.* 2. From its design, it was only to prepare, or make ready, a people for the coming of Christ: and, 3. From its nature, it was unto repentance. That John's baptism ought not to be identified with christian baptism, will appear still more evident from a few questions, with their answers. 1. Unto what was John's baptism? Ans. Unto repentance. 2. For what is christian baptism? Ans. For the remission of sins. 3. What is the faith required in John's baptism? Ans. It was a faith in the Messiah to come, or a faith that he was about to come; as Robert Hall,^b an eminent baptist writer in England, says, 4. What is the faith required in christian baptism? Ans. It is a faith in the Messiah who has been. Thus it appears that they are different ordinances. We prove that John's baptism, was not christian baptism.

First, from its institutor.

It was not the Lord Jesus Christ, but the Father, the first person in the adorable Trinity, who instituted this ordinance. This is evident from John's own words: "And I knew him not, but he that sent me to baptize with water, the same said unto me,

* Luke vii. 29. Acts xviii. 25, & xix. 3.

^b Robert Hall has labored successfully to prove that John's baptism was not christian baptism.

upon whom thou shalt see the spirit descending and remaining upon him, the same is He which baptizeth with the Holy Ghost.^c Here John not only speaks of him, by whom he was sent to baptize, as a different person from him who was to come, namely, Christ; but says, that he did not know him; "And I knew him not:" this he affirms twice. He knew who sent him to baptize, but who the son of God was, he knew not: consequently the son of God, that is, the Lord Jesus, did not institute John's baptism; therefore it was no christian baptism.

If any assert that John was sent of Christ to baptize, because it is written, "Behold I will send my messenger, and he shall prepare the way before me," I reply that the speaker, in this place, was not the person of the son of God, but the Lord, or JEHOVAH of Hosts.^d Because, 1. He immediately after speaks of the Lord Jesus Christ in the third person. "And the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; Behold he shall come, saith the Lord of Hosts." 2. It is manifest that these words were addressed by the Father to the son, from the manner in which our Saviour himself quotes them. "Behold I send MY messenger before THY face, who shall prepare the way before THEE."^e 3. John says positively that he did not

^c John i. 31, 33. ^d Mal. iii. 1.

^e Matth. xi. 10. Luke vii. 27. See also Mark i. 2.

know Christ, yet he knew who sent him; and it is to be hoped that the reader will allow that John spake the truth; especially since he twice affirmed it. For, I have known some, when hardly pressed with this argument, endeavor to question the truth of John's assertion. And it must also be allowed that Christ knew who it was that spake in the above cited passage, and to whom those words were addressed, and he informs us that they were addressed to him as the Messiah or messenger of the covenant, by the Lord or JEHOVAH of Hosts. He was to send his messenger to prepare the way for his son, our Saviour. Hence it is evident that John did not receive his commission from Christ, but from the Father, the Lord of Hosts.

Second, That John's baptism was not christian baptism, appears from the order of time in which it was instituted. It was under the law, previous to the commencement of the christian dispensation. To this an objection is urged from Luke xvi. 16. "The law and the prophets were until John." I reply, that christians ought to beware how they urge objections, and that by way of inference from some parts of scripture, to refute or contradict what is expressly asserted in other parts. The scriptures contain no contradictions; for, the Holy Spirit, by whom they were given, cannot contradict himself. We must, therefore, compare spiritual things with spiritual, and illustrate one part of the scripture by

another, in order to discover the truth without any regard to our prepossessed opinions.

When it is said, that the law and the prophets were until John, we are not to understand thereby that the law ceased with him, and continued no longer; for, no such thing is declared. Neither are we to understand by it that there were prophets continually in the church until John; for, that is contrary to fact: because the Jews had been nearly or quite four hundred years without a prophet. Neither would a christian assert that the prophecies were of no force after John appeared. We are, therefore, to understand by that passage, that John was the last prophet under the Old Testament dispensation. He was the greatest prophet that ever had appeared among men.^a And began to preach the gospel more clearly than his predecessors—in him the gospel day began to dawn.^b But he did not introduce the gospel dispensation; for, he neither abolished the old ordinances, nor established the new.

That the law was not set aside at the coming of John, is evident from what the Apostle affirms concerning it. He says, "it was our school-master to bring us to Christ."^c Consequently the law could not have been annulled at the coming of John. It must have passed by, or beyond him, in order to bring its pupils to Christ. Hence we see how im-

^a Luke xvi. 23. ^b Mark i. 1. ^c Gal. iii. 24.

properly certain passages of scripture, when not carefully examined, may be adduced to prove a pre-conceived opinion. And this has too often been done with the passage under consideration. Is it adduced to prove that there were prophets in the church continually until John? This, as we have seen above, is not true. Or is it adduced to prove that the law continued no longer than to the coming of John? For this, no doubt, it is adduced, in order to prove that John was not under the law. In this also they are mistaken, as we have seen from what Paul says of the law. Thus, by an inconsiderate adaptation of scripture to our sentiments, we may make one part overthrow or contradict another.

Furthermore, if this school-master, namely, the ceremonial law,* had been dismissed, when John appeared, it could never have performed its office, which was to bring us to Christ. The whole of the Jewish ritual continued in its full force until our Saviour's last expiring groan, when he exclaimed, it is finished. Then it ceased forever, nor could it cease till then, because he was to cause the sacrifices and oblations to cease by his own death.† Our Saviour himself conformed to the precepts of the ceremonial law until the end of his life. For, in the evening of that memorable night, in which he was betrayed, he celebrated the passover with his

* See Note B. at the end of the volume.

† Dan. ix. 26, 27.

disciples. He had also taught them obedience to the law.^a and directed the leper whom he had healed, to go and show himself to the priests, and offer the gift that Moses had commanded for a testimony unto them.^b

Thus it is clearly manifest, that our SAVIOUR was under the law and not under the christian dispensation. That was a dispensation which he committed to his apostles. He was indeed, forty days on the earth after his resurrection. But we do not learn that any thing was done as to ordinances, during his stay among his disciples. He did not institute the gospel ordinance of baptism until just before his ascension into heaven.^c It was then, when he was about to leave the world, that he commissioned his disciples to disciple and baptize. But they were not allowed to act upon this new dispensation until ten days after his ascension,^d when the Holy Ghost came down upon them on the great day of pentacost. Then, and not till then, did the new dispensation commence.^e

Now, seeing that our Saviour was under the law — John, his forerunner, must also have been under the law; consequently his baptism was under the law, and being under the law, and instituted by a different person, and for other purposes, than christian baptism, it could not have been christian baptism.

^a Matt. xxiii. 2, 3. ^b Matt. viii. 4. ^c Mark xvi. 19.

^d Luke xxiv. 49. ^e Acts ii. 1, 2, 41.

Third, We prove that it was not christian baptism, from the fact that it was not administered in the name of Christ. That it was not administered in his name, appears,

1. From John's ignorance of him. "And I knew him not," said he. It is not probable that he would have said this, if he had baptized in his name, neither could he have said it in truth; for, if he had baptized in the name of Christ, he would have known him. He knew who sent him to baptize, but Jesus he knew not, until the spirit descended and remained upon him. This was the sign whereby he should know him, and when it was given, *he saw and bare record that this was the son of God.*

2. From the Jews' ignorance of Christ, it is evident that John did not baptize in his name. They did not know him.^a They, no doubt, knew him as a man by that name, which is the same with Joshua,^b a name with which they were familiar. But they knew not that he was Christ—had they known it, they would not have crucified him.^c They supposed that John was the Messiah,^d which would not have been the case, if he had baptized in the name of Christ; for, that would have manifested him to them. That the Jews knew him not, is evident from the answer of his disciples, when he asked them, saying, "Whom do men say that I, the son of

^a John i. 26. ^b Acts vii. 45. Heb. iv. 8. ^c I. Cor. ii. 8.

^d John i. 19, 25.

man, am?" To which they replied, "Some say that thou art John the Baptist, some, Elias, and others, Jeremiah, or one of the prophets.^a Hence John's baptism was not administered in the name of Christ.

3. From the charge which our Saviour gave his disciples, it is evident, that neither they, nor John baptized in his name. After they acknowledged that he was the Christ the son of the living God; he charged them not to tell any man that he was the Christ.^b This charge would never have been given had his name been mentioned in the ordinance of baptism. For, if John or the disciples had baptized in his name, they would, at the same time, have told all who heard them, that he was the Christ. And it is presumed that they were obedient to the positive injunction of their master, and consequently did not administer that ordinance in his name, which therefore was no christian baptism.

Again, fourthly, we prove that it was not christian baptism, from the disregard paid to it by the apostles. Among the three thousand that were baptized on the great day of pentecost, some had, no doubt, been baptized by John; for, many of them were Jews,^c who were said to have been baptized by him,^d and here they were baptized again. We also find that certain disciples in Ephesus, who had been

^a Matt. xvi. 14. ^b Matt. xvi. 20. ^c Acts ii. 9, 10.

^d Matt. iii. 5, 6.

baptized unto John's baptism, received christian baptism, after Paul had explained to them the nature of John's baptism.*

Some maintain that these disciples were not re-baptized. They assert that the 5th verse of the 19th of Acts, is a continuation of Paul's address to them. Hence the verse might read thus: When the people to whom John preached, heard this, they were baptized by him in the name of the Lord Jesus. Who sees not the incongruity of this interpretation? The apparent design of which is, to evade the force of an argument not well relished. If such liberties are to be taken with the word of God, we may despair of ever settling upon any truth, however obvious. This venerable apostle must have appeared, not only very officious, but marvellously wise, in telling these disciples something of which they had seen and knew more than he did, namely, of what John had said and done unto them. Besides, this interpretation represents Paul as telling these disciples that they, and the people, had been baptized by John in the name of the Lord Jesus, which is not true: For, we have seen that John did not baptize in that name. The interpretation is, therefore, incorrect.

Wherefore, the 5th verse is the account which Luke gives concerning the result of Paul's interview with these disciples. He goes on to inform

* Acts xix. 1, 5.

us, that these disciples, after they heard Paul explain the nature and design of John's baptism, were then baptized again, and that in the name of the Lord Jesus; after which Paul laid his hand upon them, and they received the Holy Ghost. Hence we finally conclude that John's baptism was not christian baptism. And not to know any thing more than John's baptism, at this period of the church, is by no means honorable to our understanding. At the commencement of the Christian dispensation, it was no surprising thing to find some eminent persons, knowing only the baptism of John. Thus it was with the eloquent Apollos, until the way of God was expounded to him more perfectly by Aquila and Priscilla.^a And now if the Baptists will content themselves with John's baptism,^b we will leave them to enjoy all the comforts resulting from it, whilst we choose to accept of nothing short of christian baptism.^c

OF THE MODE OF JOHN'S BAPTISM.

We affirm that it was not by immersion, for the following reasons.

First, It was designed to prepare the people to meet the Lord, and we do not find that immersion was ever practiced for that purpose. When the Lord was about to destroy the first born in Egypt,

^a Acts xviii, 25, 26. ^b Luke vii, 29. ^c Matth. xxviii, 19.

his people were prepared to escape the fury of the destroying angel by sprinkling blood, or "striking it upon the two side-posts, and on the upper door-posts of their houses." And when the Lord came down in the sight of all the people upon Mount Sinai,^b they were no doubt "sanctified," that is, set apart for that great event in the same manner; namely, by sprinkling, as manifestly appears from what Paul says concerning the mode of sanctifying the people. "For, when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats with water and scarlet wool and hyssop and sprinkled both the book and all the people."^c

Second, In all their ceremonial purifications, or washings, no instance can be found, where any person was immersed. Sprinkling was the uniform mode. In certain cases, some did bathe themselves, yet there is no evidence, that even these plunged themselves entirely under water; for, bathing may be, and is frequently, performed without an immersion. But the ceremonial cleansings performed by the Priests were uniformly by sprinkling.^d And these ceremonies were called baptisms, under the New-Testament dispensation. There arose a question between some of John's disciples and the

^a Exod. xii, 7, 22. ^b Exod. xix, 10, 11.

^c Heb. ix, 19. ^d Exod. xxiv, 6—Lev. xiv, 7, 51—xvi, 24, 15, 19—Num. xix, 13, 18, 21—Heb. ix, 19, 22.

Jews about purifying.* And not being able to settle the question among themselves, they went to John, that he might settle it for them, or remove their doubts, if they had any. And when they came to him, they questioned him concerning baptism, from which it evidently appears that they took baptism and purification for the same thing. And hence it is also plainly manifest that the purifications, or ceremonial cleansings under the Old Testament dispensation, were called baptism under the New. For, what information or satisfaction could they have obtained from John concerning purifying, when they questioned him concerning baptism; if baptism and purifying were not the same thing? Their object, in going to John, was to obtain more particular information concerning purifying; and a strange method they adopted, to obtain this information, when they asked him concerning baptism; if purifying and baptism were not precisely the same thing. Wherefore we *necessarily* conclude that they were the same.

Now, we have seen, that these purifications, or baptisms, were performed by sprinkling. And no good reason can be assigned why John should introduce a new mode of purifying, to which the Jews were unaccustomed. Nor is it probable that they would have submitted to such an innovation upon their customs. Besides, the vessels in which water

* John iii, 25, 26.

was kept for these baptisms, render the idea of immersion altogether improbable. They were not large enough for immersion.* And hence we conclude that it was not practiced.

Third, It was impossible for John to immerse all who came unto him for baptism. Josephus* states that there were three millions at the feast in Jerusalem, shortly after our Saviour's ascension, namely, at the time when that city was destroyed by the Roman army, about thirty-seven or thirty-eight years after the ascension. Now, at the most extravagant allowance, the increase of the Jews from the days of John until this feast, could not have amounted to one million, considering the number that were slain at several times by the Romans. Yet if we make this deduction, contrary to probability, and make no allowance for the many who, in all probability, were not at that feast, there will remain two millions of Jews for the days of John's ministry. Now, from the expressions of Matthew and Mark,^b it appears that all these were baptised. Luke expressly asserts that "ALL the people were baptised,"^c previous to our Saviour's induction into the priestly office. And as there was none to administer that ordinance at that time but John, so "*all* the people" must have been baptized by *him*.

* Jewish Wars, Book 2, chap. 14, sec. 3. Also Book 6, chap. 9, sec. 3. W. Wiston's translation.

^a John ii. 6. ^b Matt. iii. 5, 6—Mark i. 8. ^c Luke iii. 21.

It is true, we are informed that the disciples of our Saviour made and baptized more disciples than John.* We must not understand from this, however, that they had baptized more than John had, during his whole ministry; but during the same space of time in which they were both engaged in this work, it is very evident, that John had baptized so many as to warrant the expression "*all* the people," which a minority could by no means warrant. Therefore, a very great majority of the people must have been baptized by him. And this is also evident from the express design of his mission, which was, to prepare the people for the coming of the Lord.

I shall, however, make a deduction contrary to the above express declaration—contrary to probability, and contrary to the express design of John's mission, and allow that he baptized less than one-third of these two millions, say six hundred thousand. And then if we allow that he was, during his whole ministry, baptizing six days in every week, and ten hours in each day, and thirty persons in each hour, we would allow, not only what was not a fact, but what was impossible. For, it is not a fact, that he was engaged so much of his time in baptizing the people, nor was it possible for him to baptize so many at that rate; human strength would be unequal to the task. It would be a miracle, and John

* John iv. 1, 2.

wrought no miracles.^a Yet, to give all the advantage for immersion, that can possibly be asked, I shall allow it. Then, according to this calculation, it would require six years and twenty weeks, for him to baptize his portion, but he was not in his ministry over one fourth part of that time. Hence it is evident that immersion was impossible.

Let us now attend to the arguments urged by the Baptists to prove that John immersed his subjects.

First; It is said that John baptized in Jordan.^b This expression no more proves that the Jews were immersed into the waters of Jordan, than Paul's expression in I. Cor. x. 2, proves that the Israelites were immersed in the Red Sea, and into the clouds that were above and passed over them. Besides, it is well known to all who have any knowledge of the original, that it might, with equal propriety, be rendered *at* or *by* Jordant. And again, when we are by the water, within the banks of any river, we may be said to be in that river. Thus the priests were commanded to stand still *in* Jordan, when they were come only to the brink of the river.^c It cannot be proved that John did so much as wet his foot in the water; yet, as he wore sandals, he might easily have just stepped into it without any inconvenience, for the purpose of obtaining it more easily.

Second; It is said that John baptized in Enon,

^a John x. 41. ^b Matt. iii. 6. ^c Joshua iii. 8.

because there was much water.* Hence he immersed, say some. To this I reply, that John would no more need to select a place abounding with much water, for immersion, than for sprinkling. Because in a very small stream a place might be made, sufficiently convenient to immerse all that were in his power to immerse. But he had other, and better reasons, than for immersion, for selecting a place abounding with much, that is, many waters, (as it is in the original,) that is, a place abounding with many springs; namely, that the immense multitude which flocked to him for baptism, might be supplied with water, both for themselves and for their beasts, which many who came from a distance rode. And this statement also corresponds with the reports of travellers, who say, that there are no large streams or reservoirs of water in Enon. Thus it was not for baptism that John chose a place of much water, but for the accommodation of the multitude. So that this circumstance does not afford the least shadow of evidence in favor of immersion. The most that can be taken from it, is inference, to which we have an equal right with the Baptists. And the reason assigned why John went to Enon, where were many springs of water, removes the force of the inference.

Third; There is at least one place mentioned, in which John is said to have baptized, where there

* John iii. 23.

does not appear to have been any place for immersion; namely, "in the wilderness."^a Now, if it be asserted that John immersed in the wilderness, the argument in support of it must stand thus:—First, an *assertion*, "there was a pond or a lake in the wilderness," or a supposition, "I suppose there was a body of water," or, "that he was by the river of Jordan;" and then an inference or supposition again, that John immersed his subjects for baptism in that water. And thus the system of immersion is established by assertions, suppositions or inferences. If the Baptists have any better arguments to prove that John did actually immerse his subjects in that wilderness, or even in Bethabara,^b I would be very much pleased to see them.

In support of our position, that John did not immerse, I will add a historical fact concerning the Sabians, who profess to be the disciples and followers of John the Baptist. The celebrated Mr. Wolf, missionary to the Jews, found them in his travels, and gave an account of their creed; which, concerning baptism, is as follows: "They baptize *children* as well as adults. The children are baptized when they are thirty days old. The bishop or priest takes the child to the banks of the river; a relative or friend holds the child near the surface of the water, while the priest *sprinkles* the element upon the child, and with prayers they name the child." This

^a Mark i. 4. ^b John i. 28.

account is contained in the New-York Observer, Vol. 3, No. 38, page 150, published September 17, 1825, and was taken from the London Jewish Expositor.

CHAPTER II.

OF THE BAPTISM OF OUR LORD AND SAVIOUR JESUS CHRIST.

This must be considered first, negatively—second, positively.

First, negatively, that is, for what he was not baptized.

First, He was not baptized unto John's baptism; for,

1. John's baptism was unto repentance.^a But Christ could not repent; because he had no sin. Consequently he could not be baptized unto repentance, and therefore not unto John's baptism.

2. In John's baptism, the people were required to believe on him who was to come, that is, on Christ.^b But Christ could not be required to believe on himself; therefore, he could not be baptized unto that baptism.

3. Again, John's baptism was designed to prepare a people for the coming of the Lord.^c But Christ could not be prepared by baptism for his own com-

^a Matt. iii. 11. ^b Acts xix. 4. ^c Isaiah xl. 3.

ing, in the same sense that others were. Hence it is evident that he was not baptized unto John's baptism.

Second : Neither was he baptized with christian baptism. For,

1. That was not yet in existence. It was not instituted until just before his ascension into heaven.* He could not, therefore, be baptized with christian baptism.

2. Again, christian baptism was for the remission of sin.^b But Christ had no sin, consequently he could not be baptized for the remission of sin ; and therefore, not with christian baptism.

3. Third. Christian baptism required of adults faith in Christ. But this could not be required of Christ—he could not have faith ; for, he knew all things :^c hence he could not be baptized with christian baptism.

If to this it should be replied, that Christ ought not then to have been circumcised, because circumcision signified regeneration and faith, as well as baptism ; and if he could not be baptized with christian baptism, because he had no faith, then neither ought he to have been circumcised, for the same reason. To this I reply, that faith was never required of infants for circumcision, but of the parents whose office it was to have their children circumcised.

* Acts i. 9—Matt. xxviii. 16, 18—Mark xvi. 15, 19.

^b Acts ii. 38. ^c John xvi. 30.

And as to purity of heart, Christ had that in perfection. He received a perfect and complete sanctification in his earliest formation. He was born a holy thing.^a Besides, his circumcision was an act of his parents, whose duty it was to have him circumcised, according to an express statute.^b He was, therefore, as to his human nature, passive in his circumcision, and by the qualifications of his parents, and the express statute, a proper subject of it. His circumcision could not be dispensed with, without disobedience on the part of his parents. Hence his circumcision does not prove that he was a fit subject for christian baptism. It was to identify him as of the seed of Abraham.

4th and lastly: Those who were baptized with christian baptism, were baptized in the name of Christ. But it would be absurd to suppose that Christ was baptized in his own name. Hence it is finally evident that he was not baptized with christian baptism.

Third: Neither was he baptized for our example in the sense that some say he was. For,

1. It was never said to be for our example, and we have no right to point out examples unauthorised by the word of God. "In vain do they worship me, teaching for doctrine, the commandments of men,"^c said our Saviour Jesus Christ. He knew best what to point out as examples for us.

^a Luke i. 35. ^b Gen. xvii. 10, 14. ^c Matt. xv. 9.

When he washed his disciples' feet,* he said it was for their example, that they should do as he had done unto them. It is, therefore, neither wise nor consistent for any to urge as an example, what is not enjoined as such; and at the same time refuse to follow Christ in that which he expressly declared to be for our example. It would be for the honor of those who, without any authority, urge our Saviour's baptism for our example; first to follow him in that which he himself has declared to be such. Nay, it would be still more for their honor to wait until they could show good authority that his baptism was designed as an example for us, before they attempt to follow him in it, or to urge it as such.

2. If it be for our example, it is one which we can never follow to any purpose, for those who urge it as such. Because he was baptized without repentance, without faith, and at the age of thirty years. Neither was he baptized for the remission of sin, or in the name of Christ. In neither of these particulars, ought we to follow him in baptism, neither do they, who so strenuously urge our Saviour's baptism as an example, follow him in the above particulars. Yet if it were designed as an example, in the sense that it is urged as such, we would be obliged to receive it as he did, or we would not follow him. Hence it is very evident, that it was never designed to be an example for us.

* John xiii. 15.

The example which Christ has left for us to follow is that of a holy, unblameable life, meekness, long-suffering, forbearance, and patience under unprovoked suffering;* and not his baptism.

As far, however, as his baptism was an act of obedience to the divine institutions, so far it may answer as a good example. For his regard to his own institutions was such, that he would not officiate in his priestly office, without first complying with his statute concerning the consecration of the priests to their office. It, therefore, becomes us to be obedient to his institutions; and not to our own suppositions. But, as to the object and nature of his baptism, no one can follow him in it. Nor, can we know, for certain, how to follow him in the mode. For, although it was, evidently, not by immersion, as we shall see in its place, yet we cannot tell how the water was applied—whether by pouring or by sprinkling.

Thus have we seen for what our Saviour was not baptized; we shall now endeavor to ascertain, second, positively, for what he was baptized.

His baptism was for the fulfilling of all righteousness. But we have seen that he could not fulfil the righteousness of christian baptism, or of John's baptism. It must, therefore, be the righteousness of some other baptism which he was to fulfil. And there was no other righteousness which he could fulfil in the ordinance of baptism, but that in the

* I. Peter ii. 20—23—I. John ii. 6.

Levitical statute, concerning the consecration of priests to their office. Those who were set apart for the priestly office, were to be regularly consecrated, before they could officiate therein.^a At the age of thirty years,^b they were to be taken to the door of the tabernacle, there washed with water, and annointed with oil, and thus they were inducted into the priestly office. These washings, or baptisms, were performed by the application of water to the parts that were washed, and not by immersion, as appears from Exod. xxx. 18—xl. 30, 31.—Lev. viii. 11. They had a laver of brass standing at the door of the tabernacle, containing water for the convenience of washing; but this laver was not large enough for immersion. It is well to notice this fact, that in consecrating priests to their office, no such thing was practised as immersion.

It was the righteousness of this baptism that Christ was to fulfil. As a priest, he must be regularly ordained to his office before he could officiate therein. And it was for this purpose that he came to John. If it be asked why he did not go to the door of the tabernacle, according to the statute? We answer, that the ordinance was the principal thing regarded in consecrating priests to their office; the going to the door of the tabernacle was a mere circumstance, and could be dispensed with on an extraordinary occasion, without invalidating the ordinance. There

^a Exod. xxix. 4, 7—Lev. viii. 6, 12. ^b Num. iv. 3, 23, 30.

were also three important reasons why he did not go to the door of the tabernacle.

First. He would not have been received by the priests. They were his enemies, and would not have suffered him to approach the door of the tabernacle for consecration to the priestly office.

Second. Neither were they at liberty to receive him, if they would ; for, he was of the tribe of Judah, and they were expressly bound to the tribe of Levi, by their statute.

Third. John was appointed to induct him into office. He was our Saviour's forerunner, sent to prepare his way to the temple: "Behold I will send my messenger, and he shall prepare the way before me ; and the Lord whom ye seek, shall suddenly come to his temple."* And if he were to prepare the way of the Lord, he must open the door for him to enter upon his office, and come to the temple. For these reasons he came to John. But John would not baptize him until he understood the design of his application ; and when he understood this, he baptized him. That Christ was baptized for the *Priestly Office*, appears,

First, From the fact that he would not officiate as a priest, until the righteousness of the Levitical law was fulfilled in his consecration. He, at a certain time, was found asking questions of the Doctors ; but we no where find that he taught until

* Mal. iii, 1.

after he was consecrated. He would not discharge the duties of the priestly office in a disorderly manner. For, although he was appointed to that office, in the eternal counsels of peace,^a yet he must be actually invested with it, before he could or would officiate therein. As Paul, when speaking of the priestly office says, "No man taketh this honor to himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, this day have I begotten thee."^b But, he was called the son of God at his baptism. ^c Hence it is evident, that he was actually invested with that honor at that time: Wherefore,

Second. From the circumstances attending his baptism, it appears that he was there consecrated to his priestly office. He was there washed with water by John, and anointed with holy oil by the Father.^d The spirit of God descended like a dove, and lit upon him.^e His anointing by the Spirit was without measure :^f so that he was well qualified for his office. And according to the statute, he was thirty years old when he was consecrated.^g

Third. From the declaration from heaven, it appears that his baptism was for the priestly office, viz.—"This is my beloved son in whom I am well

^a Psalm cx, 4. ^b Heb. v, 4, 5. ^c Matth. iii, 17.

^d Psalm xlv, 7—Heb. i, 9—Acts iv, 27.

^e Matth. iii, 16—Luke iii, 21—23.

^f Luke iv, 18—John iii, 34. ^g Luke iii, 23.

pleased." The same words were repeated at another time, with the addition of an injunction to hear or obey him.^a But we are to hear the instructions of a priest, as it is written. "For the Priest's lips should keep knowledge and they should seek the law at his mouth; for he is the messenger of the Lord of hosts."^b But Jesus Christ is that priest whose law we are to seek and obey. Consequently, he was here consecrated to his priestly office. And this is also farther confirmed by Isaiah, as quoted by Matthew: "Behold my servant whom I have chosen; my beloved in whom my soul is well pleased; I will put my spirit upon him, and he shall show forth judgment to the Gentiles."^c Now the priests were the servants of God to make atonement for the people, and to teach them his law.^d To this office they were set apart at their consecration. Christ also, as a priest, was a servant to his Father, to make reconciliation for iniquity. And as a priest, the law was to be sought at his mouth. "The isles shall wait for his law," saith the prophet. He was anointed to preach the gospel;^e and to shew forth judgment to the Gentiles; for which the spirit was to be put upon him, and this was done at his baptism.

From the above considerations, it evidently appears that Christ, at his baptism, was consecrated to the priestly office.

^a Matth. xvii, 5—Luke ix, 35. ^b Mal. ii, 7.

^c Isaiah xlii, 5—Matth. xii, 18. ^d Lev. ix, 7.

^e Isaiah lxi, 1—Luke iv, 18.

Fourth. The apostle Paul teaches us, that "No man taketh this honor," of the priesthood "to himself. He must not only be lawfully called, but regularly ordained to his office, before he has a right to officiate therein. "So also Christ glorified not himself to be made an high priest.^a This glory and honor he received of the *Father*, as Peter informs us, "For he received from God the Father, glory and honor." When did he receive this? He adds, "When there came such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased."^b But these words which Peter heard in the holy mount, were spoken of Christ, when he was baptized. It was, therefore, at his baptism, that Christ was glorified to be made an high priest; that is, actually invested with the honor and office of the priesthood by the washing of water and the anointing of oil, that is, of the Holy Spirit from the Father: Hence again, it appears evident, even to a demonstration, that his baptism was for the priestly office.

It has been objected, that Christ was not "after the order of Aaron"; and therefore needed no consecration. To this we reply, that His order was not such as to free him from the obligation of the Levitical statute concerning the consecration of priests. This appears certain, as well from what has been shown above, as from the fact, that he

^a Heb. vii, 4, 5. ^b 2 Peter i, 17.

refused, or would not officiate in his office, until he had complied with that statute. Christ was of the tribe of Judah, of which tribe Moses spake nothing concerning priests. His priesthood was unchangeable, and confirmed by an oath.* But the priesthood of Aaron was changeable, and without an oath. It was in these particulars that Christ was not after the order of Aaron; and not in any thing which could supersede the necessity of being regularly inducted into his office.

Lastly. That our blessed Lord and Saviour Jesus Christ was baptized for the priestly office, appears from his own acknowledgement of the fact. When the chief priests and elders of the people came to him, as he was teaching in the temple, and demanded to know by what authority he did such things; and who had given him such authority; He immediately referred them to the baptism of John, by whom he had been baptized, and asked them: "Whether it was of heaven or of men?" They knew that he had been baptized by John; and if his baptism was of man, then of course, he could have no authority to preach. But if it was from heaven, then his authority was established. For, he was there actually invested with the office of the priesthood, by the washing of water, and the anointing of the holy oil, according to the Levitical statute.

If Christ had any meaning in referring them to

*Heb. vii, 21, 24.

John's baptism, it must have been this. Because his reference was in compliance with their question concerning his authority to preach; and for the purpose of silencing them upon their own principles, which he also effected. They believed that John had received his commission to baptize, from heaven, but were afraid to acknowledge it to him, fearing that he would attack them for their unbelief. For, John had pointed him out as the Messiah in whom they should believe; having received a testimony of it at his baptism; yet they would not believe that he was the Christ. And they were so puzzled with the question, that they would have said "*it was of men,*" had they not feared the people, who held John as a prophet.*

Hence it manifestly appears that Christ was baptized for the PRIESTLY OFFICE. Nor does it less evidently appear, that the Holy Spirit caused such clear proofs of this truth to be recorded, with the express view to silence the opposition which he saw would be raised against it in after ages. Herein, as on all other subjects, we discover the wisdom and faithfulness of Christ as high priest "over the house of God," in giving his people such instruction as may guide them into those truths which are honorable to his name and comfortable to them under all opposition.

A question now occurs, which may be worthy

* Matth. xxi, 23—27.

of our investigation. What was the *mode* of our Saviour's baptism? Some say it was by immersion. And a powerful argument they have for it too. He came "*up out of the water.*" Query: Does coming *up out of the water*, mean, that he came up from *under* it? If it could be proved that no one ever came "*up out of the water*, without first going *under* it, then this circumstance would be a solid argument in favor of immersion. But that will not be attempted by the most strenuous advocates for immersion. Why then will men who have any claim to learning and candor, lay so much stress upon this circumstance? which certainly cannot prove that Christ went under the water—themselves being judges. Besides, if this circumstance does prove that Christ went under the water, it will prove too much,—but that which proves too much is good for nothing.

If the phrase "*up out of,*" proves that Christ came up from under the water, then I can prove that the Israelites *came up from under the land of Egypt!* Because the same mode of expression is often used in reference to their coming up from Egypt. "I am the Lord that bringeth you *up out of the land of Egypt.*" "Let our friends look at the horns of the dilemma." If the phrase "*up out of,*" proves that Christ came *up from under the water*; then verily, we have proved by the same mode of argument; that the Israelites *came up from under the land of Egypt.* "As if Pharaoh, in addition to his other acts of tyrannous proceedings, had

actually buried the children of Israel under the sod" !!

It is said, that the argument to prove that the children of Israel came up from *under* the land of Egypt, is both absurd and silly ? We grant it, because in the same breath, the same will be said of the argument in favor of the immersion of our Saviour, inasmuch as they are both of the same kind, and rest upon the same phrase. For if "*up out of*" means *from under* in the one case, it will mean the *same* in the other, as absurd as the idea of their coming up from *under* the land of Egypt, may appear. It is truly a no small grievance, that we should be esteemed as absurd and silly, by our Baptist brethren, when we adopt their own arguments to prove a position of our own !!

There is, however, an instance wherein no charge of absurdity can be offered against us. "Where is he that brought them *up out of* the sea, with the shepherd of his flock."^a Hence again, if *up out of*, proves that our Saviour came *up from under* the water, this expression in Isaiah also proves that Israel came *up from under* the sea. For the same argument must and will prove as much in one place as the other. Thus we see that the argument proves too much ; for, Israel did not come up from under the sea. Hence the argument is good for nothing. It affords no proof for the immersion of our Saviour.

^a Isaiah lxiii, 11.

And he who, after all, will maintain, from this circumstance, that Christ did come up from under the water, must stand charged with an obstinate inconsistency. The sentence of "*absurd and silly*" is gone forth from his own mouth against himself.

Is it asked why our Saviour went into the water? I reply,—questions prove nothing. He might very easily have stepped into the brink of the water without going under it. But it cannot be proved that he did even put his foot into the water; because the Greek preposition ($\alpha\pi\omicron$) here rendered *out of* is more accurately rendered "*from*," and is so rendered in other places, which every person who knows any thing of the Greek will confess. "Come down ($\alpha\pi\omicron$) *from* the cross."^a "He is risen ($\alpha\pi\omicron$) *from* the dead."^b And returned ($\alpha\pi\omicron$) *from* the sepulchre."^c "And cometh down ($\alpha\pi\omicron$) *from* the Father of Lights."^d "And I saw another angel ascending ($\alpha\pi\omicron$) *from* the east."^e Many other examples might be adduced, but the above are sufficient to show how this preposition is rendered in other places of the scriptures. And indeed every Greek scholar knows that *from* is the proper and radical meaning of $\alpha\pi\omicron$. Hence the passage under consideration might be more accurately rendered thus: "And Jesus, when he was baptized, came straightway up *from* the water." No Greek scholar will

^a Matth. xxvii, 40. ^b Matth. xxviii, 7. ^c Luke xxiv, 8.
^d James i, 17. ^e Rev. vii, 2.

dispute this rendering. Hence it cannot be proved that Christ even stepped into the water. It may be asserted for the cause of immersion; but the proof is wanting. Lastly, from the fact that Christ was baptized for the priestly office, it is certain that he was not immersed; because no such thing was ever practised in consecrating priests to their office. And no good reason can be assigned, why our Saviour should adopt a new mode of consecration in his own case. Sufficient reason has been given why he did not go to the door of the tabernacle. But why he should deviate from his own appointed mode, no reason can be assigned. As to the meaning of the term baptism, that affords neither reason nor argument, as will be shown in its proper place. Having thus illustrated the subject of our Saviour's baptism, I shall conclude with the following remark. To urge our Saviour's baptism as an example for us to follow, appears to be more with a design to gain proselytes among an uninformed and unthinking populace, than from conviction of its truth.

CHAPTER III.

OF THE MEANING OF THE TERM BAPTISM.

This is purely a Greek word, and is from βαπτίζω, a derivative from βάπτω, which is frequently used in a sense different from immersion. "He that

(ἐμσαψας) dippeth his hand with me in the dish.”^a Now, no one would affirm that our Saviour immersed his hands in the gravy or sop that was in the dish. Yet this dipping is expressed by that very word from which baptism is derived. Again, “that he may (βαψη) dip the *tip* of his finger in cold water.”^b Further, (βαπτω) is also used for sprinkling. It is no less than twice used in this sense in reference to Nebuchadnezzar. “And his body was (εσαφη) wet with the dew of heaven.”^c How was his body wet? Surely not by a burial under water; but by the sprinkling of the dew as it distilled upon him in the night.

But Βαπτίζω is a derivative from Βαπτω, and therefore is less in its signification, and consequently does not signify a total immersion. Nor does it appear that it is ever used in that sense exclusively by the Holy Spirit. It is a diminutive, which words are very common in Greek and Latin. Thus Filius in Latin signifies a son, but its diminutive, Filiolus, signifies a little son. So also in English, Blackish is a diminutive from Black, and signifies something not quite black. The same is true of Βαπτίζω. It is a diminutive from Βαπτω, which, as might be shown, is frequently used for a partial dipping of the thing dipped. “And ye shall take a bunch of hyssop

^a Matth. xxvi, 23. ^b Luke xvi, 24.

^c Dan. iv, 33, in the English, but 30th verse in the Septuagint. Also ch. v, 21.

and (βαψαντες) dip it in the blood that is in the bason."^a No one would venture the assertion, that this bunch of Hyssop was immersed in the blood that was in the bason. If it were needful, a great variety of instances might be adduced, where βαπτω is used in the Septuagint only for a partial dipping of the thing dipped. And we have also seen above that it is even used for sprinkling. Hence βαπτίζω, being a diminutive from it, and consequently less in its signification, does also signify a washing performed by sprinkling. "This argument" says the Rev. Daniel Merrill, A. M. "is of the same weight with the following: My father believes in sprinkling as being baptism: I am his offspring, and consequently, I believe the same; when in fact I am largely convinced that it is no such thing."^{*} This is such a glaring and trifling sophism, that it needs no reply. And I introduced it, only that the reader might see how an A. M. labored under the argument, and how unable he was to remove it.

Much has been said about the meaning which Dictionaries have given to the word baptism. It ought to be remembered that dictionaries are no Bibles. If dictionary writers had paid more regard to the sense in which this word is used in the Bible, they would not have opened the door for such cavilling about its meaning as they now have done.

^a Exod. xii, 22.

^{*} Seven Sermons, 2d ed. p. 31.

The word βαπτίζω is twice used in the Septuagint, and in neither place is it used for a submersion, that is, a burial under water. And only once is it rendered dip. "Then went he down and (ἐβαπτίσθη) dipped," that is, baptized "himself seven times in Jordan."* Yet there is no evidence from this expression, that he immersed himself under the water. But there is evidence against it.

First, from the meaning of the Hebrew word (TABAL,) used in this place, and rendered dip in our English version. We have the authority of Robertson, a profound Hebrew scholar, that this word signifies to immerse or dip any part of the thing dipped.* And what is better, we have divine authority for it. "And the priest shall dip his right finger in the oil that is in his left hand."† Now, no one will assert that the priest buried his finger in the oil. It is plain that he dipped only the end of his finger in it. Yet the word (TABAL) is used. Again: "And ye shall take a bunch of Hyssop, and dip it in the blood that is in the bason." Here again is the word (TABAL) used. Examples of this kind might be multiplied, but the above are sufficient to confirm what was said above, namely, that the Hebrew word which is used to express Naaman's dipping or baptizing himself in Jordan, is used for the dipping of only a part of a thing dipped.

* 2 Kings v, 14. † Lev. xiv, 16.

* See Robertson's Thesaurus, a Hebrew concordance.

Second. From the word which the prophet used, when he commanded him to wash himself in Jordan, it is evident that Naaman did not give himself a total immersion. He received no such orders. The word is (RAHATZ,) which signifies no such thing as immersion.

Third. It is evident that Naaman did not give himself a total immersion, from his own expression, when he received his orders : "Behold, I thought, he will surely come out to me, and *strike* his *hand* over the *place* and recover the leper." Now, as Naaman thought that Elisha would strike his hand over the leprous place ; so it is evident that he only dipped or bathed that part in the water, and did not give himself a total immersion, which was neither commanded nor required for healing the leper.

Again, the word βαπτισω is used in Isaiah xxi, 4. Sin hath (βαπτισει) baptized me, or, as it is in our English translation : " Fearfulness hath affrighted me." Here the term baptism is used in a sense that completely excludes the idea of immersion. The Hebrew word here rendered baptize by the LXX,* is (BAGNATH,) which signifies to frighten, terrify or make afraid. Thus sin, that is, the transgression of the law, which is indeed fearful to an awakened conscience, frightens or baptizes with terror all

* Those who translated the Hebrew bible into the Greek language.

those who have just views of the righteousness and holiness of God.

These are the only places I have seen in the septuagint where the word baptism is used. Mr. Hascal says that "the LXX use Baptismai, Mid, for washing oneself by immersion." He has been very careful not to let us know where they have used it thus. When he has proved his assertion we shall be bound to believe it.

The Baptists say that the Greeks must certainly understand their own language, and they immerse their subjects in baptism, hence they must understand the word baptism to be immersion.* To this I reply, that we have nothing to do with the understanding of the Greeks. Our business is with the Bible, in which this ordinance is found, to ascertain the sense in which this word is used by the Holy Spirit. For we believe He understands the Greek language as well as the Greeks; and the sense in which he has used it, must determine its meaning with us.

* If the fact that the Greeks immerse their subjects in baptism, be good proof with the Baptists, for the mode; why is not the fact that they baptize their infants, good proof, also, for the subjects? Why do the Baptists grasp, with such eagerness, the one circumstance in relation to baptism, among the Greeks, and reject the other? Why? I need not ask the question. The reason is apparent. The one circumstance they can manage to their own advantage among an uninformed populace. But the other, if mentioned, would militate against them. Is such practice generous and honorable?

The radical meaning of the term, is to wash, and is used in the New-Testament for ceremonial washings or cleansings. And dipping, immersion, plunging, pouring and sprinkling are not washings, but several *modes* of washing. Now, the question is, in what manner is this washing in the sacrament of baptism to be performed? The Baptists say by immersion, but the word of God says by sprinkling. To the law and to the testimony must be our appeal.

We have seen that the term baptism in the places referred to above, is not used in the septuagint for immersion. Neither do the Hebrew words rendered baptism by the LXX, signify immersion. Our next business will be to ascertain the sense in which it is used by the Holy Spirit.

First, however, I must notice an objection urged by the Baptists. They ask, "How we can be said to be washed, when only a little water is sprinkled upon our foreheads? The whole system is polluted with sin; but a little water sprinkled upon our forehead cannot represent the cleansing of our whole system;" and then sarcastically exclaim, "Deliver us from that person* who would sprinkle a little water on our clothes, or dishes, and then tell us, they were clean." And would the Baptists consider their apparel or table furniture clean, if they were only immersed or dipped into the water?

* I forbear using the terms, with which some, in certain places are indecently liberal in their declamations.

They forget that baptism is not a washing for cleanliness ; but a ceremonial washing or cleansing : And we have the authority of JEHOVAH himself, for asserting, that the whole system is cleansed when the cleansing or purifying element has been applied to only a part of it. “ He that is washed, needeth not, save to wash his feet, but is *clean* every whit.” * The washing here mentioned, was not designed for personal cleanliness, for our Saviour would by no means discourage or discountenance such a thing ; neither could personal cleanliness secure a *part in him*. It was therefore designed for a ceremonial cleansing, to signify a spiritual washing, and was applied to the disciples’ feet, to intimate that their walk must be holy. When Peter understood that this washing was designed to signify his interest in Christ, he wished a more general application of the water, and exclaimed “ Lord, not my feet only, but also my hands, and my head ;” (not his whole body.) Our Saviour, however, corrected his mistake, and informed him, that as it was a ceremonial washing, it was sufficient when applied only to his feet. Here, then, we have the very best authority for asserting that the whole man is clean, when water has been applied only to a part of him. He is clean every whit, because he is thereby wholly set apart or sanctified unto the Lord, which is effectually and savingly done, only when “ washed by

* John xiii. 10.

the spirit of our God," which is represented by this external washing.

"Again "Lo, this," namely the coal of fire, "hath touched thy lips, and thine iniquity is taken away, and thy sin is purged."^a Here again the whole system is said to be cleansed when the purifying element had been applied only to the lips. This baptism with fire was applied only to a part, and the whole was purified.

The sprinkling with the water of separation is also termed a purification. "It is a purification for sin;"^b or, as it is in the septuagint, "It is the water of sprinkling unto purification." David also says "Purge" *Παύσεις*, *sprinkle* "me with hyssop and I shall be clean."^c The sprinkling here intended by David, is no doubt spiritual; accordingly it is said, "I will sprinkle clean water upon you, and ye shall be clean."^d Hence we are still justified in asserting that the cleansing of the whole body is represented when a little water is applied to the forehead. We might as well ask how the whole system could be purified by fire, when a coal was applied only to the lips; or how a person could be clean every whit when water was applied only to the feet; as to ask how the cleansing of the whole system can be represented, when water is applied only to the forehead.

^a Isaiah vi, 7. ^b Num. xix, 9.

^c Ps. li, 7—In the septuagint it is Ps. l, 7.

^d Ezekiel xxxvi, 25. -

Besides, the sprinkling of water upon the forehead, may be called a washing, with the same propriety, that a morsel of bread, and a swallow of wine are called a feast. For the word *deipnon*^a used for the Lord's supper, by the apostle Paul, signifies a full meal. And the Baptists themselves call that a supper, wherein only a morsel of bread and a swallow of wine are taken. From this circumstance, together with the divine authority noticed above, we feel ourselves fully justified in our sentiments and practice in relation to baptism, by our Father, although we may be condemned by some of our brethren.

Having removed the above objection, I shall now endeavor to ascertain the sense in which the Holy Spirit has used the term baptism. And

1. In Mark vii, 4, "When they come from the market, except they wash (baptize,) they eat not, and many other things there be, which they have received to hold as the washing (baptisms) of cups and pots, brazen vessels and of tables." It must be remembered that these baptisms were not their washings for cleanliness. Because these Pharisees were not condemned for cleanliness in their persons and furniture, our Saviour and his disciples, were no doubt as cleanly, as to these things, as the Pharisees. These baptisms, therefore, were their ceremonial purifications, to which they were supersti-

^a 1 Cor. xi, 20.

tiously attached. We have before seen that their baptisms were the same with their ceremonial purifications,^a for which they had water pots in their houses, containing water.^b But they could not immerse their tables, or beds (upon which they used to sit at their meals in a reclining posture) into those water pots.

Mr. Merrill* lays great stress upon Lev. xi, 32, which, he seems to think, does most triumphantly prove that these baptisms were performed exclusively by immersion, and is very much enraged against those who dare to quote those passages where sprinkling is mentioned. He is very much mistaken when he says that we would learn from that passage "how couches and beds—were cleansed." For Moses makes no mention of them. "Any vessel of wood," says he, "or raiment, or skin, or sack, whatsoever vessel it be wherein any work is done, it must be put into water." This is the only passage I have ever seen adduced, which could in any tolerable degree favor immersion in baptism. And I am willing he shall have all the aid from it, that a solitary passage can afford him. It is enough for us that those beds or tables could not be immersed in those water pots, and that the Lord did command all the vessels and persons that were defiled, to be *sprinkled*. "And a clean person shall

^a John iii, 25, 26. ^b John ii, 6.

* *Gen. Ch. Vin.* pp. 136-7.

take Hyssop, and dip it in water, and sprinkle it upon the tent, and upon *all* the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave."^a Observe vessels and persons were to be sprinkled, nor is this a solitary passage.^b

It is also worthy of note that in Lev. xi, 32, nothing is said about putting *persons* into the water. But in Numbers xix, 18, and elsewhere, they are expressly commanded to be *sprinkled*. Of these ceremonies the Pharisees were tenacious, "except they baptize they eat not." Fearing that they had touched something unclean in the throng at the market place, they were careful to perform these ceremonies, in order to wash away the pollution which they feared might be upon them.

That these vessels mentioned in the passage under consideration, were not put or immersed into the water, is evident from our Saviour's allusion, when he reproved the Pharisees for their hypocrisy. "Now do ye Pharisees make clean the *outside* of the cup and the platter, but your *inward* part is full of ravening and wickedness."^c Now if these cups and platters had been immersed in the water, both sides would have been equally clean, and consequently there would have been no room for our Saviour's allusion to their making clean, that is

^a Num. xix, 18.

^b Lev. xiv, 7—Num. viii, 7—Heb. ix, 19, 21.

^c Luke xi, 39.

purifying, or baptizing only the outside. For, the same word is used here for making clean, which is used in John iii, 25, for purifying; which purifying was the same with their baptism, as we have shown above. Hence it is evident that our Saviour alludes to those purifyings or baptisms which were performed by sprinkling: "A clean person shall *sprinkle* water upon the *vessels* and *persons*." To these baptisms the Pharisees were superstitiously attached. "They had received to hold the baptism," that is, the ceremonial washings "of cups, pots and brazen vessels and tables."

Wherefore, we must conclude that these vessels were not immersed, but sprinkled, for that was the mode in which their ceremonial purifications were ordinarily performed. And Paul, when he refers to the Jewish ceremonies of purifying, speaks only of those which were performed by sprinkling.^a Hence we find that the word baptism is used by Mark for that cleansing which was performed by sprinkling; wherefore sprinkling is called baptism by the Holy Spirit.

2. Luke xi, 38, "And when the Pharisee saw it, he marvelled that he had not first washed (baptized) before dinner." This was that Pharisee who invited Jesus to dine with him. Now, no consistent person would hazard the assertion that Jesus and all the Jews immersed themselves every day before

^a Heb. ix, 13, 19, 21.

dinner. The Pharisees no doubt washed themselves before they dined, else they would not have found fault with our Saviour for neglecting it. The assertion that they immersed themselves every day before dinner, is so completely destitute of even a shadow of evidence, and so contrary to probability, that it is a mere begging the question. And yet Mr. Hascal who appears to prefer the authority of Lexicons and Abraham Booth, to that of the Bible, has rendered this passage thus: "And the Pharisee, beholding, marvelled that he was not first immersed before dinner."

Mr. Merrill also labors to show that this passage ought to be so rendered, and refers to the ordinance of bathing. "The unclean person shall bathe himself in water." But the learned Divine ought to know, if he does not, that, to bathe does not signify a total immersion. Neither does it necessarily signify any immersion at all. A person may bathe himself, either by going under water, or by the application of it to the part or parts bathed. Hence this passage to which he so eagerly referred, fails him—it affords no evidence for immersion.

But why will he refer to the ordinance of bathing, and pass over, or reject the ordinance of sprinkling which was enjoined in the same institution? "A clean person shall sprinkle upon the unclean on the third day, and on the seventh day."^a Thus we find

^a Num. xix, 18, 19.

that he who bathed himself, was first sprinkled. And sprinkling also was the ordinary mode of purifying, as is evident from the fact, that Paul made no mention of their bathings, when he spake of the Jewish ceremony of purifying. Hence the idea of immersion, in the passage before us, is altogether excluded. And the term baptism is used for a washing performed otherwise than by immersion.

But, to return to Mr. Hascal's rendering. Will he or any of his brethren inform us whether the Jews had baths in all their dwellings, sufficiently large to immerse themselves in them? If they had not, where did they go to immerse themselves? Or if they had, where do the Baptists obtain the knowledge of it? Is it by an immediate revelation? If so, it is not from heaven, because it is unsupported by the word of God, which is the only rule of our faith and practice. It must not be forgotten that these baptisms, or washings, were not for personal cleanliness,—they were their ceremonial purifications, and what kind of baths they had for these washings John informs us in his gospel. Thus we again see that the word baptism is used for a washing which is not performed by immersion: It does not, therefore; signify immersion.

Some have tried to get the body under water from Mark vii, 3, by saying that when they washed their hands they immersed them. But herein they fail. For, first; there is no connection between washing the hands by rubbing them with their fist, as

it is in the original, (*πύμν νίπτειν τὰς χεῖρας*;) and their ceremonial washings. So that the immersion of the body in the ordinance of baptism, cannot be *inferred* from the *supposition* that they immersed their hands when they washed them. Second, if they did immerse their hands, it would avail them nothing to prove immersion in baptism, because the word baptism is not used. And even if it were, it could not be proved that they immersed their hands, because they might wash by applying water to one hand by the other; or they might wash at a faucet, or water might be poured upon their hands. And it is very probable that the latter mode was practised, if we are allowed to refer to the Bible for evidence. We read that Elisha poured water upon the hands of Elijah.*

3. 1 Cor. x, 2. "And were all baptized unto Moses in the cloud and in the sea." Daniel Hascal has rendered this passage thus: "And were all immersed* unto Moses in the cloud and in the sea." Such rendering evinces the extravagancy of the man, and is its own refutation among the thinking part of community. For, who, but those who have taken leave of their reason, and would rather swallow down the most glaring absurdity, than relinquish a beloved hypothesis, can believe that the Israelites were all carried aloft, and plunged into

* 2 Kings iii, 11.

* See his definitions, &c. Had he said that the Egyptians were immersed he would have spoken more correctly.

the cloud, then let down and plunged into the sea. It is also at variance with the account which Moses gives of their passage through the sea. He says that after the cloud passed over them, and the waters were driven back; they passed through dry shod. But they could not have been very dry after having undergone such a double plunging in the watery elements.

But why is there such a variance among the Baptists themselves about this baptism? Some say, that the Israelites were surrounded in a thick mist, and thus were immersed in that. Others say, that the cloud was above them, and the sea on each side, and thus there was a representation of a burial or immersion. Others, as Mr. Hascal, will have them carried aloft and immersed in the cloud, and then let down and immersed in the sea. And others, again, in order to get rid of the difficulty altogether, say it was under the law, and therefore has no connexion with baptism. Such a division of sentiment among themselves, only evinces their anxious cares for immersion—a conscious inability to defend their exclusive system, and their reluctant doubts concerning it. But the most common mode of evading the force of the argument drawn from this passage, is, by saying that the sea was on each side, and the cloud above or over them, and thus there was a representation of a burial—a type or figure of baptism. To this I reply,

First, Paul says nothing about a figure or type,

neither does he say that they were buried, but that they were baptised ; and it ill becomes us to contradict him, or to be wise above what is written.

Second, The Baptists destroy themselves by their contrivances. For they will allow nothing short of a total plunging or immersion under the water for baptism. But according to their interpretation of the above cited passage, the Israelites were neither immersed into the cloud, nor plunged into the water of the sea : and yet they were baptized according to Paul, nor do the Baptists venture a *direct* denial of the fact. Here then was a baptism, without an immersion into the water, the Baptists themselves being witnesses. Perhaps this was the reason why Mr. Hascal said that they were immersed into the cloud and into the sea, in order to escape this conclusion. And would rather stand chargeable with an absurdity, however glaring, than yield the point in one instance. But,

Third, This interpretation, although the best they have offered in support of their exclusive system, yet is not according to truth. Because the cloud was not above or over them, when they passed through the sea, if we are allowed to take our evidence from that Book in which this circumstance is recorded. It passed over them before they entered the sea, and stood between them and the Egyptians.* And in its transition it rained upon Israel, as

* Exodus xiv. 10.-22.

Asaph says, when speaking of this great event. "The clouds poured out water."^a "Not a word of its being poured upon Israel," says Mr. Merrill. Upon whom then was this water poured? Strange, yea, passing strange, that a great multitude should be under clouds which were pouring out water, and yet the water not poured upon *them*! Again, he says: "If the clouds poured out rain at the Red Sea, and during the transit, it looks as though it was upon the Egyptians, seeing it was accompanied with lightnings, thunders and arrows of the Almighty."^{*}

Now observe, the Egyptians were some distance behind the Israelites, and the cloud was passing over Israel, in order to be stationed between them and the Egyptians, and as it passed over Israel, it poured out water, and yet *it looks as though this water was poured upon the Egyptians*, who were not near it! Perhaps it did "look" so to Mr. Merrill; but to me it "looks as though it was upon" those who were under the cloud.

Again; "Not a word," says he, "is said of its being poured upon Israel." Zeal is good, but when not under the influence and guidance of the word of God, it is pernicious. Jehu-like, he drives ahead to his own ruin. Now hear what David says, when speaking in reference to Israel's deliverance from Egypt. "Thou, O God, didst send a plentiful rain whereby thou didst confirm their inheritance when

^a Psalms lxxvii. 17. ^{*} Ges. Ch. Vin. p. 138.

it was weary."^a Thus, according to David, the water was poured upon Israel; for it was at the Red Sea that the Lord's inheritance was weary, when hotly pursued by their cruel oppressors—it was there also, that they were confirmed, when they were baptized unto Moses as their leader and commander, to conduct them under the hand of JEHOVAH, through the wilderness to the land of promise. Here, then, we learn, not only upon whom the clouds poured out water, but also how they were baptized in the cloud. It was by the sprinkling of the water from the cloud, and by the spray of the sea, which was blown upon them, as they passed through on dry ground; and thus they were baptized upon dry land.^b

But, in order to get rid of this argument altogether, it is said that this event took place under the law. According to Moses' account, however, it was at the Red Sea nearly or quite fifty days before the law was given at Mount Sinai. Whom shall we believe? I believe Moses. But we shall not contend about this. Our object is to prove that Paul calls sprinkling baptism, although the Baptists will not. And we shall yield to Paul, because his opinion suits us best. Besides it is very convenient to baptize on dry land, and if such practice is sanctioned by the Holy Spirit, it will be a pleasure for us to adopt it; and not otherwise.

^a Psalms lxxiii. 9.

^b Psalms lxi. 6.—Exodus xiv. 22.—Heb. xi. 29.

4. Heb. ix. 10, "Diverse washings," (baptisms.) These baptisms, Paul tells us, in verse 13, were performed by sprinkling. Because the words "carnal ordinances" intervene between the terms "washings" and "sprinklings," Mr. Merrill has taken the liberty of denying that these washings, that is, baptisms, were intended by those sprinklings. He says that their sprinklings had a particular bearing alone upon those carnal ordinances.* Such wincing only evinces how severely he was pressed by the weight of the argument. And in his seven sermons on baptism, page 44, he has given a different rendering of *δικαιωμασι σαρκος*, *carnal ordinances*. He says, that the "liberal English" of this is, "the ordinances of God concerning the ceremonial rites of bloody sacrifices." Where he finds bloody sacrifices in those words, I know not. Such translations prove that he is either ignorant of the Greek language, notwithstanding his degree of A. M. "or," to use his own language in reference to Mr. Prime, "that he intended an unusually flagrant imposition upon the community,"* that is, upon those who are unable to examine the original for themselves.

For *δικαιωμασι* is derived from *δικαιωω*, which signifies to justify, or to pronounce one righteous. Its theme is *δικη*, which signifies a law or commandment. Hence Schrevilius has rendered *δικαιωματα* *Mandata Dei de externis ceremoniis*, that is, the com-

* Gos. Ch. Vin. p. 137.

mands or appointments of God, concerning external ceremonies. Consequently the free or "liberal English," of *δικαιώματα σαρκός* is the appointments of God concerning the external ceremonies of the flesh, or more literally, *ordinances of the flesh* ;* which ordinances were their sacrifices of flesh, offered up to God, and not their ceremonial cleansings performed by sprinkling. Hence those "carnal ordinances" were not intended by those sprinklings mentioned in verse 13, as Mr. M. would have his readers believe. He has, therefore, most egregiously failed in his attempt to evade the force of the argument drawn from this passage in favor of sprinkling in baptism.

Further, The design of "washing" is to purify or make clean. This was effected by the sprinkling mentioned in verse 13th. "For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh." Hence it is evident that the baptisms mentioned in verse 10th, *were* intended by the sprinkling in verse 13th. In verse 10th, Paul was speaking of the thing effected in these ceremonial cleansings, namely, a washing; and in verse 13, he mentions the mode by which those baptisms were performed, namely, sprinkling.

The Apostle's object was to contrast the effect produced by those ceremonial baptisms, with that

* Exod. xxix. 14.—Lev. ix. 11—xvi. 27.—Num. xix. 5.

which is produced by the blood of Christ, and therefore mentions their "diverse baptisms," namely, those which were performed with water mingled with ashes,^a and the several cleansings which were performed with the blood of their victims. And all who are acquainted with their bibles know how these *baptisms* were performed.^b Now the apostle, speaking of those "diverse washings," (*baptisms*), which were under the Jewish ritual, with intent, as we said, to contrast their effect with that of the blood of Christ; says, "For if the blood of bulls, and of goats, and the ashes of an heifer, SPRINKLING the unclean sanctifieth to the *purifying*, (making *clean*,*) of the flesh; how much more shall the blood of Christ—purge,"* by sprinkling,^c "your conscience from dead works." Thus it is sufficiently evident that the apostle did mean those "diverse baptisms," by the sprinklings in verse 13, because by those sprinklings a washing was effected, and the more effectual washing by the blood of Christ signified.

Again, he says: "And almost all things are, by the law, purged,"* made *clean*, "with blood."^d Things are made clean by washing, and in the Jew-

^a Heb. ix. 19.

^b Lev. ix. 18—xiv. 7, 16, 27, 51—xvi. 14.—Num. viii. 7—xix. 18, 19. ^c I. Peter i. 2. ^d Heb. ix. 22.

* The original word here used for *purifying* and *purge*, is the same which is rendered "clean," in John xiii. 10, and in Luke xi. 39.

ish ceremonies, they were washed with water tinged with blood—water mixed with the ashes of an heifer, and also with blood itself. Hence the saints are said to have washed their robes in the blood of the Lamb.^a Besides, there were washings for a great variety of things and circumstances. Now all these washings the apostle calls baptisms, and then informs us how they were administered, namely, by sprinkling. Thus we again find that those washings which were performed by sprinkling, are called baptisms by the Holy Spirit. Therefore, although our brethren may condemn and cast us off, for calling sprinkling baptism; yet we need not fear; our Father is on our side, and will justify us for so doing. And it were to be wished that a little more regard had been paid to the word of God, in ascertaining the meaning of the term baptism.

5. Heb. x. 22. "Having—our bodies washed with pure water." This has been pressed into the service of immersion.

"I will mention," says Mr. Merrill, "a Greek word, which Paul repeatedly uses, as signifying the same thing as baptizo, and where he means the same thing; namely, baptism.

In Cor. vi. 11, Paul, speaking to the Corinthians of divers kinds of vile sinners, says, And such were some of you; but ye are washed, &c.

Eph. v. 26. That he might sanctify and cleanse

^a Rev. vii. 14.

it, (the church,) with the washing of water by the word.

Heb. x. 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

The Pædobaptists acknowledge that washing in these texts means baptism; and I know not that any of them deny it.”*

Now if he mean water baptism, then I do most heartily and confidently deny it. For instance: “But ye are washed—by the spirit of our God.” Will Mr. M. say that Paul meant water baptism in this place? Suppose he did. Then it would read thus: But ye are baptized with water baptism, by the spirit of our God. Who sees not the absurdity of such a supposition? But if he will grant that the apostle means the “washing of regeneration,” frequently termed a baptism by the Spirit, then his system of immersion, so far from being supported, is swept away by it. For the Spirit never comes down like a flood, but like the rain from heaven upon the mown grass.*

Again “that he might cleanse the church by the washing of water.” Now let it be granted (which, by the way, cannot be admitted,) that the Apostle meant water baptism in this text. Then sprinkling

* Seven Sermons, second edition, p. 23.

* Psalms lxxii. 6.

is the mode. "I will sprinkle clean water upon you and ye shall be clean."^a But more of this by and by.

Lastly, "Having our bodies washed with pure water." It is very certain that Paul did not mean water baptism in this place.

First, from the connection in which it stands. He is speaking of a privilege which none but genuine believers enjoy; namely, that of entering into the Holiest by the blood of Christ.^b They are "kings and priests unto God."^c They enter, not into the literal, but into the spiritual Holy of Holies which Christ has opened for them by his blood; consequently, the washing mentioned in this passage, is spiritual, for it is by this washing that we are to enter in the Holy of Holies. Paul alludes to the custom of the high priest's washing his flesh previous to his entering into the Holy of Holies.^d But there was no immersion;^e for, in no part of the word of God are we informed that there was a bath in the holy place, in which the priests immersed themselves when they washed their flesh.^f They had a laver of brass standing between the altar and the entrance of the tabernacle,^g and must have stood near the door, because, there the priests were to be washed when they were consecrated to their office.^h At this laver they were also to wash when they en-

^a Ezekiel xxxvi. 25. ^b Heb. x. 19. ^c Rev. i. 6. ^d Lev. xvi. 4.

^e Exod. xxx. 18—21.—xlii. 30—32. ^f Lev. xvi. 24.

^g Exod. xxxviii. 8. ^h Exod. xxix. 4—xl. 12.—Lev. viii. 2—12.

tered the tabernacle or Holy of Holies.^a So also sinners, when renewed, are, by the washing of regeneration, consecrated to be kings and priests unto God; and when they enter into the holy place, their bodies are washed, that is, they are washed from their sinful pollutions in the laver of regeneration, but not by immersion, as shall be shewn in its place.

Second, It is evident that the apostle does not mean the ordinance of baptism, because he has not used that word in this place. It is a spiritual washing, and is represented by the application of water to only a part of the body. For if any part of the body be washed, the whole is said to be washed,^b as we have sufficiently seen. So also, when water is poured or sprinkled upon the head, it may be said to be poured or sprinkled upon the body; and the body may also be said to be washed by this ceremony, because the head is the most conspicuous and principal part of the body. Whether our authority for this declaration will be accepted by all our Baptist brethren, I know not. Such as we have, however, shall be produced.

Matth. xxvi, 7, 12. "There came unto him a woman, having an alabaster box of very precious ointment, and poured it on his head as he sat at meat." Concerning this act our Saviour said: "For in that she hath poured this ointment on my

^a Exod. xl. 32. ^b John xiii. 10.

body." Hence the ointment which the woman poured on our Saviour's head, was by him said to be poured upon his body : Yea more, he said that his body was anointed by it. "She is come aforehand to *anoint* my body."^a Such is our authority for what we said above, and by it, we feel ourselves justified and supported by the head of the church, in asserting that the body is washed (ceremonially,) when water is sprinkled upon the head, or is applied to any part of it.

How Mr. Merrill could have the assurance to assert that "The Pædobaptists acknowledge that the washings in those texts," to which he referred "meant baptism," I know not, especially if he meant water baptism, as it seems he did. In either way, however, he has gained nothing by his assertion, except to impose upon his uninformed readers. For, his design is too apparent not to be perceived by every reflecting mind. And in truth it is too common for many of the Baptists to represent the Pædobaptists as believing contrary to their practice.

6. That the baptism of the spirit is performed by sprinkling, is incontestible. "For, by one spirit are we all baptized into one body."^b "For as many of you as have been baptized into Christ, have put on Christ."^c Mr. Hascal, by his rendering of this passage says that we are immersed into Christ. This he says, no doubt to be consistent with him-

^a Mark xiv. 3, 8. ^b 1. Cor. xii. 13. ^c Gal. iii. 27.

self. But he has thereby fallen into a most glaring absurdity.* For, this baptism is, not only that act or operation of the Holy Spirit, whereby our sinful pollutions are washed away, but that also by which we are united to Christ, and is sometimes compared with, or likened unto, the well known art of engrafting;† which I have always seen performed by inserting one end of a scion, (when prepared for that purpose) into the stock, into which it is engrafted. But Mr. Hascal has discovered a new mode of engrafting, namely, by plunging or burying the scion or branch into the stock. I doubt very much whether such practice will succeed well. Neither do I believe it will be adopted by those who really understand the art of engrafting.

His absurdities will farther appear by comparing two passages together as he has translated them. "But he," that is Christ, "shall immerse you in the Holy Ghost." "For, by one spirit are we all immersed into one body."† Here is not only a two fold, but also a reciprocal immersion. The believer is twice immersed. First, into the Spirit by the Lord Jesus; and then into the Lord Jesus by the Spirit. Thus they immerse us into each other! Such

a 1 Cor. i. 30.—John xv. 1—6.—Rom. xi. 17—24.

* And this absurdity was unavoidable, if he would be consistent with himself. For, it is impossible for him, with his system, to navigate safely between Scylla and Charybdis, inconsistency and absurdity. He must wreck upon one or the other.

† Definition of Bapto, &c. pp. 9, 10.

rendering is really too trifling for a christian, and a man of dignity and sense. It opens the door also for the Unitarian blasphemy, the Infidel derision, and is contrary to the Bible. Says the Lord, "I will pour out my Spirit unto you."^a It is by the Spirit that we are baptized or engrafted into Christ, not immersed or buried into him, but united to him, "rooted and built up in him."^b as the branch is in the vine, or the scion into the stock. And faith, the result of this baptism, is the bond of union between every believer and his Lord.

From this view of the subject, it is very clear that, when we are united to Christ by the Spirit, it is not by immersion; there is no allusion to such a practice. Neither is there any thing like immersion, when our sins are washed away by the Spirit. There is, indeed, a fountain opened^c for this baptism. And in that fountain are we baptized or washed, but not by immersion. Is it a fountain of water? It is sprinkled upon us.^d Is it blood? It is by sprinkling.^e Or, is it by the Holy Spirit that we are to be baptized? It is by sprinkling like the rain upon the mown grass.^f The Spirit is said also to be poured out, not in a flood, but like a plentiful rain. Thus we see that our Saviour sprinkles when he baptizes.

Again, Paul says, that Christ gave himself for the

^a Prov. i. 23. ^b Col. ii. 7. ^c Zech. xiii. 1. ^d Ezek. xxxvi. 25. —Isaiah lii. 15. ^e 1 Peter i. 2.—Heb. xii. 24. ^f Psalms lxxii. 6.—Hos. vi. 3.

church, "that he might sanctify and cleanse it by the washing of water by the word." But in what manner does he wash her? By immersing her into the water? Yes, by all means, say the Baptists; because none but professing believers who have been immersed, constitute the true visible church of Christ. Those who have been sprinkled do not belong unto her, although they may have an interest and a place in the mystical church, yet they can have no interest or place in the visible church of Christ, nor can they constitute any part of her, until they are immersed; hence it follows that the church must be immersed, according to the Baptist theory.

But what does our blessed Saviour say to his church? Hear it from his own mouth. "Then will I *sprinkle* clean water upon you, and ye shall be clean." Here then, we learn from the head of the church how he washes her; and he tells us it is by **SPRINKLING**. I do, therefore, prefer that church which is sprinkled, notwithstanding her contemptible* appearance in the eyes of the Baptists. And if Christ does not immerse his church, I shall not either. He baptized her literally with water, when she passed, dry shod, through the sea on dry land. But her enemies met with a fearful overthrow in the returning flood. "The sea covered them; they sank as lead in the mighty waters."

* See note C. at the end of the volume.

Hence, if we are to follow the example which our Saviour has left us, we shall sprinkle in baptism, that the sign may correspond with the thing signified. This mode also answers to the ceremonial purifyings or washings under the Jewish ritual. And thus finally we see that the term baptism, as used by the Holy Spirit, does not mean immersion.

I will here offer a few other considerations, which in my opinion are not without force, against the position of the Baptists. Upon the supposition that immersion exclusively is baptism: The gospel dispensation has but little, if any, advantage over the Jewish. It is an undeniable fact, that cases do occur when it would be fatal, if not impossible, to administer the ordinance by immersion. And is it worthy of God, to suppose that he would institute an ordinance in his church, which the subjects of his renewing grace could not receive in certain cases, or with which they could not comply under all circumstances, without endangering their lives and their health? It has been frequently remarked by many of the Baptists, that no one ever took cold from immersion, and this passes off as a powerful argument with many. A little reflection, however, would convince them, that they who escape uninjured, when injury might be feared, are not preserved because it is an ordinance of God, but because of the immediate attention and care which are bestowed upon them, to render them comfortable, and to

prevent any evil consequences. Persons who fall suddenly into the water, or even break through the ice, do not suffer any evil consequences from it, more than they do from immersion, if they receive immediate and effectual assistance. Yea, instances have occurred when persons have suffered long from wet and cold, and yet have escaped uninjured.

But it is not a fact, however, that no one ever took cold from immersion. I presume that even a candid Baptist will acknowledge that sickness, if not death, has resulted from it. I have known, at least one individual, who suffered more from immersion, than the Jews ordinarily suffered from the bloody and painful ordinance of circumcision; nor was this a solitary case, if credible testimony may be received. The least that can be said of it, is, that in a northern climate, it is often attended with painful inconveniences, so much so, that I have known it to be deferred to a "more convenient season." Surely, his attachment to his hypothesis must be more from prejudice than from enlightened reason, who will not allow that God would have a regard to the circumstances or conditions in which his people might be placed when they were in a suitable frame and state to receive the symbol of the baptism of the Spirit!!!

From these considerations, it is evident that the glorious and mild dispensation of the gospel, has but little, if any thing, to boast (as far as baptism is

concerned) over that which was a yoke too grievous to be borne,* especially in a northern climate. I know very well that many despise, yea, even ridicule these considerations. But an air of contempt and ridicule, with denials, will not be received by us as good and convincing arguments. They who suppose that God, with all his wisdom and goodness, neither could or would appoint any thing but immersion to represent the baptism of the Holy Spirit, may well take heed how they deviate from it.

Nor is decency less to be observed in the church. I know that this also is ridiculed by many. It so happens, however, that the Lord has great regard to decency among his people, as every one will see, who reads with care, the institutions he gave unto them under the Old Testament dispensation. But it is a notorious fact, that in some places, scenes do frequently occur, on occasions of immersion, that are revolting to modesty, and painful to the finer feelings of delicacy.

It is often urged as an argument, and a cogent one it is too, that we must take up our cross, and therefore we must be immersed. My only reply to this, is, that they who have no other cross but immersion, will find their cross too heavy for them hereafter, they will not ascend very high with it.

* Acts xv. 1, 10.

CHAPTER IV.

OF ALLUSIONS SUPPOSED TO FAVOR IMMERSION.

1. Rom. vi. 4. "Therefore we are buried with him, by baptism into his death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." The metaphor here employed, namely, "buried with Christ by baptism," can have no allusion to his burial in the water: For, it cannot be proved that he ever was buried in the water; and that he was not immersed by John, has been sufficiently proved. Neither can it have any allusion (as to any mode in baptism) to his burial in the rock; for, there is no proper analogy between a few seconds' burial in water, and a part of three days in the cavity of a rock.

If we grant that there is an allusion to the mode of baptism in verse 4th, then we must also grant that there is an allusion to the sign of the cross in baptism in verse 6th. Nay, if there be any allusion to a mode in baptism, then the Roman Catholics will have a better argument for the sign of the cross, in that ordinance, than the Baptists have for immersion, as Mr. Edwards has incontrovertibly shown.

Furthermore, the Baptists' allusion in this place to a mode in baptism, is founded upon a grand mistake; namely, that baptism was intended to represent the sufferings, death, burial and resurrection of

Christ. That this is a mistaken notion, is evident,

First, from the fact that baptism, being a washing, was intended to represent the cleansing operations of the Holy Spirit, that is, the "washing of regeneration."

Second, from the fact that the Lord's supper was expressly instituted for a memorial, and representative of the sufferings, death, burial and resurrection of Christ. "This do ye, as often as ye drink it, in remembrance of me."^a Thus it was for a memorial. Again; "For, as often as ye eat this bread and drink this cup, ye do *shew* forth the Lord's *death* till he come." Thus it was a representation of his death. But when there is a death, there is ordinarily a burial, and with deaths that are violent, the idea of suffering, is inseparably connected. And such was the death of our Saviour, which we are to remember, not merely as a death, but as a sacrifice for *his* people; which consequently was attended with great sufferings. Wherefore, when we shew forth the Lord's death in his supper, we are also to remember his sufferings and burial in it, because, as we just remarked, a burial is ordinarily connected with, or consequent to, death.

But we are also to shew forth his death till he come. Whence is he to come? From heaven, where he sits as an intercessor with the Father for his people; hence he must be risen from the dead;

^a 1 Cor. xi. 25.

consequently his resurrection and our expectation of his future coming, are also to be represented in the Lord's supper.

Now if the Baptists' notion concerning the meaning of the ordinance of baptism be correct, then we shall have two ordinances to signify the same thing, which is inadmissible. Nay, baptism will not only signify the same thing with the Lord's supper, but will have a two fold signification, which is superfluous. We, therefore, do reject the idea of its signifying the same thing with the Lord's supper, namely, the sufferings, death, burial and resurrection of our Saviour.

But, third : Baptism cannot represent his death ; for, that was upon the cross ; if, therefore, the Baptists will represent his death in baptism, they must join hands with the papists, and use the sign of the cross in that ordinance. Neither can baptism represent his burial, for the reason above stated.

The truth is, we are not to shew forth any mode in either of the sacraments, baptism or the Lord's supper ; but the things of which they are the proper symbols. Thus, in the Lord's supper, we are to shew forth his death as a sacrifice for sin, and consequently his previous sufferings and subsequent burial ; also his resurrection and our expectation of his future coming, as before observed.

But in baptism, we represent the baptism of the Holy Spirit, or the washing away of our sin in regeneration, which is not by immersion, as we have

satisfactorily seen. The apostle's allusion, therefore, is to that which is effected by the quickening operations of the Holy Spirit, and not to any mode.

It is also evident that he has no allusion to water baptism; for, he says nothing about being buried into water, but into death, and this death was effected by baptism, which could not have been the baptism of water, because all the water in the universe could not effect such a burial. He says, also, that they who have been thus baptized, walk in newness of life, which is not always true of those who have received water baptism. Neither do they rise out of the water, "through the faith of the operation of God;"^a but by the arms of him who administers the ordinance. Hence it is manifest that it is not the sign, but the thing signified of which the apostle speaks in this place, as also in Col. ii. 12, namely, the baptism of the Holy Spirit; which term is very comprehensive in its meaning. It includes the quickening influences of the Spirit, and those operations whereby He cleanses and unites us to Christ.

Now by the quickening influences of the Holy Spirit, the old man or body of sin is slain, put off, and buried. This burial is, therefore, predicated of the old man, which is said to be crucified,^b that the "body of sin might be destroyed." These things

^a Col. ii. 12. ^b Rom. vi. 6.

are spoken of, in allusion to the manner and consequence of Christ's death, which he calls a baptism. "I have a baptism* to be baptized with," said he, "and how am I straitened till it be accomplished." First, the manner of Christ's death. Was he crucified? The converted sinner is crucified with him. Says the apostle, "I am crucified with Christ." Had he great sorrow and suffering on account of those sins he bore? So has the penitent sinner, when his sin baptizes him.^d Was Christ dead in his baptism? The believer is dead with him,^e and dies daily.^f Was Christ buried? The believer is buried with him into death. Thus, as the body of Christ was, in his great baptism, crucified, slain, put off, and buried, so also must our corruptions, metaphorically termed the old man,^g or the body of the sins of the flesh,^h be put off, or, to use the metaphor, the old man must, in this baptism, be crucified,ⁱ slain, put off and buried. But the living remains unburied, his sins shall find a watery grave;^j but he shall be preserved "dry shod." Second: The

^a Luke xii. 50. ^b Gal. ii. 20. ^c 1 Peter ii. 24. ^d Isaiah xxi. 4, see page 49. ^e Rom. vi. 8. ^f 1 Cor. xv. 31. ^g Eph. iv. 22. ^h Col. ii. 11. ⁱ Gal. v. 24. ^j Micah vii. 19.

* Mr. Hascal professes to give a correct translation of all those passages in which the word baptism is found. Yet I cannot find this in his pamphlet. I will, however, translate it according to his idea of correctness. "I have an immersion to be immersed with." Query—Did our Saviour's PASSION constitute an element around on the *out side* of his body?

consequence of Christ's death, namely, the destruction of death,^a and consequently his own and his people's deliverance from it. For, as he was quickened by the Spirit,^b and raised to die no more,^c so by the quickening operations of the Holy Spirit, or the baptism of Christ by the Spirit, the new man is quickened, raised and brought into life, and then the individual, in whom this work is done, will truly "walk in newness of life." Hence we are said, not only to be buried together with Christ by or in baptism, but also to be quickened and raised together with him in it.

And here I beg leave to offer a few observations upon Col. ii. 12. "Buried with him in baptism, wherein ye are also risen with *him*." This passage appears to be misinterpreted, even by some Pædobaptists. Mr. Prime* says that "The relative pronoun rendered *wherein*, evidently refers to Christ, and not to baptism; and therefore ought to have been rendered *in whom*. This not only comports best with the context, but shows that the word *him*, which is supplied by the translators, was needless. The passage will then read thus: *Buried with him in whom also ye are risen (or quickened) together.*" Now, although he has adduced some high and respectable authority in support of his criticism, yet

^a Hos. xiii. 14.—1 Cor. xv. 55.—Heb. ii. 14, 15. ^b 1 Peter iii. 18.—Eph. i. 20. ^c Rom. vi. 9.

* See his treatise on christian baptism, in a note, page 267.

I must confess that I cannot adopt it. If the learned reader will carefully and impartially examine the passage in the original, I do think that it will appear evident to him, that the pronoun *αὐτῶ* expressed after *ἐνταφίσιν* must also be understood after the verb *ἐκινῶμεθα*, in order to perfect the sense, which the apostle intended to express; this also appears from the very construction of the sentence. Besides the above criticism seems to obscure the sense of the passage. "*In whom ye are risen together.*" Here we are left to enquire, "*together*" with whom? Is it said with each other? This surely the apostle did not design to say. For, no one rises from his spiritual death by virtue of another's resurrection. Or, is it said, "*together*" with Christ? This doubtless, is true. But then will not the above criticism put into the mouth of the apostle an awkward expression, if not a needless repetition? "*In whom,*" that is, "*in Christ ye are risen together with Christ.*"

I would, therefore, render the passage thus: "Buried with him in baptism, in which also ye are risen with him." For, it appears very evident that the apostle intended to teach the Colossians that they were risen with Christ in or by that same thing; in or by which they were buried with him. For, to the Romans he says, we are buried *by* (*διὰ*) baptism into death. Hence, as Christ was quickened and raised from the dead by the spirit,* so also are the

* 1 Peter iii. 18.

saints in this baptism, quickened and raised from their spiritual death, together with him by the same spirit.^a And this is according to an ancient promise, “Thy dead men shall live, *together with* my dead body shall they arise.”^b And in reference to this baptism, it may be said in truth, what could not be said of those who are buried in the water for baptism, that they who are blessed with it, “do arise, “through the faith of the operation of God,” and that to a “newness of life.” Thus it is as clear as the sun beam that the apostle has not the most distant allusion to water baptism in these passages. He is speaking of those things which are accomplished in the baptism of the spirit, and we have before seen how this baptism is said to be performed; and therefore, neither could the apostle have any allusion whatever to any mode in water baptism. And hence we find, that these passages, which the Baptists seize with such avidity, and with such an air of triumph, do utterly fail in giving any support to the system of immersion. Nay, if they support any system, it is that of sprinkling, inasmuch as spiritual baptism is said to be so performed.

However, if any Baptist brother will still adhere to his position, namely, that here is an allusion to the mode of water baptism, I beg leave to subjoin for his consideration, a few remarks in relation to

^a Eph. i. 19, 20—ii. 5, 6.—Col. iii. 1. ^b Isaiah xxvi. 19.

this matter, by Mr. Edwards.* Their superior excellence and force is my apology for introducing them. "The apostle says, we are *planted*, that is, baptized in the *likeness* of his death. Now taking this for an allusion to the mode of baptism, the argument for the sign of the cross will be incomparably stronger, than that of the Baptists for immersion. I say incomparably stronger; for, whereas it is only said in the 4th verse (Rom. vi.) "We are buried with him by baptism; it is said in this verse, (Rom. vi. 5,) "We are planted (baptized) in the *likeness* of his death.' There is nothing about similitude mentioned in their allusion, but here the word *likeness* is actually used. The argument, therefore, in favor of the sign of the cross will, in the Baptist way of arguing, far outweigh that in favor of immersion. And how much soever the Baptists may despise that ceremony, it is evidently better founded in the context than their own. So that, if their argument from this place be good in favor of immersion, the other is far better for the sign of the cross. Upon the whole, the examination of this plan convinces me of nothing so much as this, that both the Baptists in general, and myself† in particular, have been carried away with a mere sound of a word, even to the neglect of the sense and scope of the truth of God."

* Mr. Edwards on Baptism, 3d American edition, p. 91.

† Mr. Edwards was a Baptist preacher more than ten years.

2. 1 Peter iii. 21. "The like figure whereunto even baptism doth also now save us." This passage has also been pressed into the service of immersion. It is said that Noah was shut up in the ark—the fountains of the great deep were broken up from below, and the waters were poured down from the heavens above; so that here was a "type of a burial." We reply that the apostle makes no mention of a burial, but of baptism, which we have abundantly seen is not a burial, as some would have it. The type had no reference to any mode in baptism, but the thing signified by it, namely, salvation. For, as Noah and his family were saved through the flood, in the ark, in which they floated *above* the water; so baptism signifies our covenant relation to God, and represents our salvation from sin, and all its consequent evils, by the "washing of regeneration." It is by the baptism of the Holy Spirit that we are saved from the deluge of God's wrath, and not immersed into the waters of destruction. The true type for immersion in this great event, can be found only among those unfortunate sinners, who could neither enter the ark, nor float above the water, nor find a safe retreat upon "dry ground." If Noah's salvation by the ark were typical of a burial in baptism, it was not of a wet, but of a dry one. It was not, however, typical of any mode, but of that salvation which is effected by the baptism of the Holy Spirit, and is represented in water baptism. Yet if under water is the way to heaven, I

verily would be pleased to know it. It is true, I would prefer sailing in the church above the water, with good old Noah, having no aversion to occasional washings and refreshings from rain, nor any fears even in the tempest, when the raging waves would seem to threaten her with burial, if Christ were in the vessel.^a Yet, if on her voyage to heaven, she must go under water, I certainly would be glad to know it. And would esteem the man my friend, who would show it by solid argument, drawn from her chart or guide-book, the BIBLE.

3. Acts ii. 2. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the whole house where they were sitting." An attempt has been made to prove immersion from this place. The Baptists very gravely tell us that the Holy Spirit came down in such rich profusion, that the whole room in which these disciples were sitting, was filled with it, and thus they were completely buried in the spirit. To this we reply, that they do err most egregiously, when they tell us that the room was filled with the spirit. It was only the sound that filled the room, hence, if they were immersed, it was only in the sound, as Mr. Edwards says. It is said that the Holy Spirit sat upon the disciples, and as to his influences or operations, they were not external, on the out side of the body, but internal; hence this passage gives no support to the

^a Mark iv. 39.

system of immersion, unless it be an immersion in sound.

CHAPTER V.

OF THE ADMINISTRATION OF BAPTISM, RECORDED IN THE NEW TESTAMENT.

This chapter we shall divide into two sections.

SECTION I.

Under this section is considered that account of baptism, in which mention is made of going down into the water: namely, that of the Eunuch.

Acts viii. 38. "And they went down into the water, both Philip and the Eunuch, and he baptized him." This passage, when critically examined in the original, and faithfully compared with other scriptures, as we are commanded,* so far from proving immersion in baptism, it renders sprinkling the most probable. And even as it stands in our English version, it affords no proof for immersion, unless it can be proved that no one ever went into the water and came out of it again, without going under it. And if it proves the immersion of the Eunuch, it will prove the same of Philip. For, the act of

* 2 Peter i. 20, with 1 Cor. ii. 13.

going into the water is as much affirmed of him, as it is of the Eunuch. I know this is called a quibble, but it is easier to cry quibble than to answer. Besides, it affords a convenient method of escaping the force of a conclusion which cannot otherwise be avoided.

But let us try the logic in the Baptist argument. They will have immersion to be baptism, and that exclusively. We ask for proof: they reply, "Philip and the Eunuch went down into the water;" then ask, why did they go down into the water? Then infer, and I defy them to make it any thing else but inference, that the Eunuch was immersed. Thus, by a very convenient inference, they arrogate to themselves exclusively, the appellation of baptized christians! We leave such logic for the benefit of those who need it.

Let us also try their consistency. When they demand of us proof for infant baptism, they will accept of nothing short of an "explicit warrant," either by precept, you shall baptize infants; or by example, they did baptize infants. But when we ask of them proof for immersion, and that as the exclusive and positive mode, which of course needs a positive proof; they immediately have recourse to inference! We will leave such inconsistency for those who cannot support their system without it.

But, to return to the quibble, as it is called, by

way of convenience. There are two circumstances particularly mentioned in this baptism.

First, their going into the water.

Second, Philip's baptizing the Eunuch.

The first is the pivot upon which the system of immersion turns; namely, "Philip and the Eunuch went down into the water." It is from this fact, that the immersion of the Eunuch is inferred. For, when we demand proof for immersion, they do not refer us to the fact of Philip's baptizing the Eunuch; but to the circumstance of their going down into the water. The reader is, therefore, requested to keep this circumstance singly in view; and he will have it as much affirmed of Philip as it is of the Eunuch; consequently his immersion will be proved as strongly as that of the Eunuch. For, if A. should affirm that W. and X. went both down into the water, certainly B. could, with as much propriety, infer that W. was immersed, as C. to infer that X. was immersed.

But the Baptists reply that Philip baptized the Eunuch. This, however, is deserting their argument. For the argument is, "Philip and the Eunuch went both down into the water;" therefore, that is, because they went down into the water, the Eunuch was immersed. However, if they will desert their argument, and refer us to the fact that Philip baptized the Eunuch, their request shall be granted, and it affords us an incontrovertible demonstration, that they are conscious of an inability

to defend their *supposition* from the circumstance of going into the water. We are, therefore, willing that they shall have recourse to Philip's baptizing the Eunuch. But before they can receive any aid from this fact, they must first prove that baptism means immersion exclusively, and that the Eunuch could not be baptized in any other way. And this they cannot do, unless they prove that the term baptism is improperly used by the Holy Spirit. And should they attempt this, they would not succeed well with those who regard the authority of the Holy Spirit, and understand what he has said to the churches. Thus we see that they stand divested of their argument, and we are not so guilty of a quibble as they at first supposed.

But it is asked, Why did they go into the water for baptism? This is just as we said, first ask, and then infer. Besides, the question assumes for a fact, what is not granted, namely, that they went into the water for baptism, whereas they might have gone into it, merely for convenience. Hence let us also assume the right of inference, and say that they just stepped into the water, in order to obtain it more easily. To say the least of this inference, it is as well supported by this passage as it now reads, as that of the Baptists, if not better.

But it is not granted that they did go into the water. It must be observed that Philip and the Eunuch were both in the carriage, it was therefore necessary that they should get out of the carriage and

go down to the water; and this is all that can be proved: that they went only to the water. For, thus it may be rendered, "They both descended to the water." Mr. M. is very positive and bold in his assertion that they *did* go into the water. But this is no surprising thing; for, when his arguments fail him, he must have recourse to confident assertion—he has no other way to sustain his system. And I do assert, in defiance of his criticism, that it cannot be proved that they did so much as wet their feet in the water. The whole weight of the argument rests upon the Greek preposition *eis*, which, all who know any thing of Greek, know to be differently rendered in different places. Although Mr. Merrill knows this assertion to be true, yet he says it is not a "literary" one. I will briefly notice his remarks upon it, that the reader may see how his cause labors. "It is, therefore, not a very literary declaration, for any one to assert that Greek prepositions which occupy a particular station, and express a particular relation in a Greek sentence, may, when the sentence is translated, be themselves translated into one English preposition as well as into another."* Thus, he will not allow that "Greek prepositions—in a Greek sentence, may be translated into one English preposition as well as into another, when the sentence is translated."

Now let us compare what he *says* with what he

* *Gr. Ch. Vin.* p. 140.

does. "With regard to the one," namely, the baptism of the Holy Spirit, "every Greek scholar, who has attended to the subject, knows that it might be more literally rendered baptism *IN* the Holy Ghost, than *WITH*."* Here he has done that very thing which he says is not literary. He has translated a Greek preposition "into one English preposition as well as another." This privilege he finds very convenient for himself in one page, and therefore assumes it; but in the very next, he finds it inconvenient, and hence he sharply reprimands it, and refuses to grant it to another; and well he may, for should he grant the privileges he takes, his system of immersion would soon be immersed. Surely, that cause must labor greatly, which cannot be supported without such inconsistencies.

The passage to which he refers is in Mark i. 8. "He shall baptize you *EN* *with* the Holy Ghost." Now I do assert, that "every Greek scholar, who has attended to the subject," does not "know that it might be more literally rendered baptized *IN* the Holy Ghost, than *WITH*." For, the Greek preposition *EN* used in this place, is often used to express, by the word following, the *means*; or *with*, *by*, or *in*, which any thing is done. Thus: "Shall I come unto you *EN* *with* a rod?"* Now, according to Mr. M. this passage would read thus: "Shall I come to

* Gos. Ch. Vin. p. 139. & 1 Cor. iv. 21.

you in a rod?" Who sees not the absurdity of such rendering?

Although the "radical signification of *EN* is in;" yet it is not always used in this sense by the Holy Spirit, who certainly knew how to select words to express his meaning. It is frequently used to express the *means, way, or instrument, by or in* which an action is performed. And so was it employed by John the Baptist. Hence the passage is properly rendered, "He shall baptize you with the Holy Ghost."

It has been remarked* that the "preposition *EN* is more than a hundred times in the New Testament rendered *at*—and in a hundred and fifty others, it is translated *with*." It is sometimes rendered *by*, as in 1 John v. 6. Jesus came *EN* by (not in) water and blood. Here *EN* is used to signify the same thing with *ΔΙΑ*, which denotes the instrumental cause *by*, or the *manner* in which a thing is done.

Again, if it be not a "literary declaration for any one to assert that Greek prepositions—may, when the sentence is translated, be themselves translated into one English preposition as well as into another." Why did Mr. M. make or "assert the declaration?" An A. M. ought not to make a declaration which he knows, and publicly declares, is "not literary." If * a Greek preposition which occupies a particular station and expresses a particular rela-

* See Buck's Theological Dictionary.

tion in a Greek sentence," may not "be translated into one English preposition as well as into another," why did he take the liberty of doing it? Or, did he mean, that it was a "literary" performance, when done in defence of immersion, but unlawful and illiterate when done for the purpose of overthrowing immersion, as an exclusive system? It is not very probable, however, that we shall acknowledge ourselves much indebted to him for privileges or letters.

There are two remarks concerning the Greek preposition *eis*, which I beg leave to present to the reader. Whether they will be considered by Mr. M. as "literary" or not, I cannot tell. They are, however, found in a "literary" Grammar, used in some "literary" institutions.

First, "*eis* properly signifies at," (not into;) but ~~this~~ radical meaning is differently modified."

Secondly, *eis* in composition, generally denotes into.*

We shall now attend to the manner and different senses in which *eis* is used in the New Testament. "Philip was found *eis at* Azotus."^a "The disciple who outran Peter, came first *eis to* the sepulchre."^b yet he did not go *into* it. Here we find that the radical meaning of *eis* is not *into*. It is most generally used in composition, when *into* is expressed. For instance, when it is said that Peter went *into* the

* See Doctor Moor's Greek grammar.

^a Acts viii. 40. ^b John xx. 4.

tomb: *Eiseellthen** *EIS*, "he went *into* the sepulchre."* Here we see that the preposition is used, not only in composition, that is, in connection with the verb, but also singly—it is twice used to express Peter's going *into* the tomb. But when the other disciple, who outran Peter, is said to come *to* the sepulchre, *EIS* is used only once, and that singly, thus *eellthen* *EIS*. He came *to* the sepulchre. But when *into* is intended to be expressed, *EIS* is used in a different manner, namely, in composition; thus, *ou μεντοι Eiseellthen*, "yet did he not go *in*," that is, *into* the tomb. Here is only a single use of the preposition, because the thing into which an entrance is made, is not expressed. But when the thing entered is expressed, there is a double use of it. I will produce another example under each of the above observations. First, when the thing entered is *not* expressed, *Eiserchomenos δια της θυρας*. "He that entereth *in*," that is, *into* the sheepfold, "by the door." Second, when the thing entered *is* expressed: *ο μη Eiserchomenos δια της θυρας EIS την αυλην των προβατων*. "He that entereth *not* by the door *into* the sheepfold."^b

* For the benefit of those who do not understand Greek, and yet are capable of distinguishing between words and sounds; the Greek prepositions in this chapter are printed in small capitals, and the verbs in italics; so that the reader, even of moderate capacity, may the more readily perceive the force of the remarks upon them.

c John xx. 6. b John x. 1, 2.



I will now present two parallel cases, where the preposition **EIS** is used in the same manner. "He came **EIS to** (not into) the sepulchre." They went down **EIS to** (not into) the water. I will present two cases where not only the preposition, but the same words are used to express a going down to a thing ;

Luke xviii. 15. **KATEBEE EIS TOV OIKON.** "This man went down *to* his house."

Acts viii. 38. **KATEBEESAN EIS TO UDW.** "They went down *to* the water." Now by what authority shall it be asserted that **EIS** in the latter passage means more than it does in the former, unless it be the authority of immersion, which will have no great weight with those who are regulated in their faith and practice by the "law and the testimony." But to present in a still clearer point of view, the weakness of the argument drawn from the passage, in favor of immersion, I will compare two other passages together: **EISELTHE EIS**, "enter thou *into* the joys of thy Lord."^a "Go thou **EIS to** the sea."^b Thus the reader, although he may not understand the Greek language, nor English grammar, yet if he can distinguish between sounds and words, may see how differently the preposition **EIS** is used when *to* or *into* is expressed, and consequently how weak the argument for immersion is. It cannot be proved that Philip and the Eunuch did even go *into* the water, much less under it. It is, indeed, asserted, but

^a Matth. xxv. 21. ^b Matth. xvii. 27.

alas for our Baptist brethren, the proof is wanting. I shall now produce twelve different renderings of the Greek preposition *EIS*, whereby the reader may see "*how differently it is modified.*"

1. "Philip was found *EIS* at Azotus."^a 2. "Make not provision *EIS* for the flesh."^b 3. "Saul yet breathing out threatenings and slaughter *EIS* against the disciples of the Lord."^c 4. "He loved them *EIS* unto the end."^d 5. "Attending continually *EIS* upon this very thing."^e 6. "Some of the watch came *EIS* into the city."^f 7. "And bowed down their faces *EIS* to the earth."^g 8. "Believe *EIS* in him."^h 9. "Have fervent charity *EIS* among yourselves."ⁱ 10. "The answer of a good conscience *EIS* toward God."^j 11. "And set him *EIS* before them."^k 12. "And put a ring *EIS* on his hand, and shoes *EIS* on* his feet."^l

Thus we see how differently the preposition *EIS* is rendered, and consequently, how illy the system of immersion is supported by it. We shall now present a few more examples under the second remark, which is, that *EIS* signifies *into* when used in

^a Acts viii. 40. ^b Rom. xiii. 14. ^c Acts ix. 1. ^d John xiii. f. ^e Rom. xiii. 6. ^f Matth. xxviii. 11. ^g Luke xxiv. 5. ^h John vii. 5. ⁱ 1 Peter iv. 8. ^j 1 Peter iii. 21. ^k Acts xxii. 30. ^l Luke xv. 22.

* According to Mr. M's "literary" notion, this ought to be translated thus: And put shoes *into* his feet! It is not probable the son would have considered such an operation an act of kindness or affection.

composition. Or, in other words, when *into* is intended to be expressed, *EIS* is ordinarily used in composition. They to whom it was first preached, *οὐκ εἰσελθόντες* entered not in,"^a that is, they entered not into rest. Here again *EIS* is used only once, because the thing entered is not expressed; it is, however, used in composition. But when the thing entered, or its relative is expressed, it is twice used, once in composition and once singly, preceding the noun or relative. Thus *εἰσελθεῖν εἰς αὐτὴν*, "some must enter therein."^a Again, "if they shall *εἰσελεύσονται εἰς* enter *into* my rest."^b "Come" *εἰσελθόντες εἰς* "into my house."^c If it were needful, a vast number of examples might be adduced, where *EIS* is used in composition, when *into* is intended to be expressed. But when not used in composition, it does not signify *into*. It does indeed *receive* such a meaning sometimes, from the connection in which it stands and the sense to be expressed, as in Matth. iv. 18, Mark ix. 43, 44. But in Acts viii. 38, there is nothing which can give it such a meaning, or render such translation necessary, or even proper, unless it be necessary to support immersion. The truth is, the more I have examined the Greek Testament in reference to this matter, the more I am convinced, that the passage under consideration

^a Heb. iv. 6. see also Luke xi. 52—Matth. xii. 45. ^b Heb. iv. 3, 5—Mark ix. 43, 45, 47—Matth. v. 20—vi. 6—Acts ix. 17. ^c Acts xvi. 15.

ought to be rendered, "They both descended to the water."

If immersion was so absolutely necessary for baptism, as the Baptists will have it ; here was not only the proper, but the necessary place to have expressed *into* and *out of*, by the double use of the prepositions **ΕΙΣ** and **ΕΚ**, seeing the evangelists and apostles have most generally done so in other places. And this Luke would have done, had he been a Baptist in the modern acceptation of the term. Knowing that the radical meaning of **ΕΙΣ** was not *into*, he would have used it in this place in such a manner as to have precluded all doubt or dispute about their going into the water. He would have used it here as he has done elsewhere, when *into* was to be expressed. I would further remark, that the verb **ΒΑΙΝΟ** which he has used in the passage before us, could have been used in such a manner as to have established the fact that Philip and the Eunuch did absolutely go into the water, if they *had* gone into it. For, when he would inform us that our Saviour went into a ship, he employs the same verb ; thus, **ΕΝΕΒΕΕ ΕΙΣ**, "He went," that is, he entered "*into* a ship."^a Here he not only uses **ΕΙΣ** before the word ship, but also the preposition **ΕΝ*** in composition with the verb, which preposition, when used in composition, denotes *IN* ; hence, by the use of these

* See remarks on **ΕΝ** in pp. 95, 96.

^a Luke viii. 22.

two prepositions **EN** and **EIS** he shows that our Saviour did actually enter into the ship. And again; "He constrained his disciples," **embeenai eis** "to get *into* the ship,"^a consequently if it had been necessary to go into the water for baptism, he could; and had he been a Baptist, he would have shown it by the double use of those prepositions. But seeing he has avoided such a use of them, the fair conclusion is, that Luke was no Baptist, according to the modern sense of that term, or immerser, as Daniel Hascal would render it.

But lest the expression "up *out of* the water," may be thought to favor the idea of their having gone *into* it, it may be serviceable to examine this phrase also in the original. The preposition **EK**, used in this place, like the preposition **EIS**, is subject to "*different modifications.*" When *out of* is intended to be expressed, it is most generally used in composition; thus, "And when the devil" **ekblee-thentos** "was cast out."^b "Why could we not" **ekbalein** "cast him *out*?"^c Here **EK** is only once used, because the noun or relative to which it relates is not expressed. But when either of them is expressed, **EK** is twice used. Thus, **exeeithe ex**,* "come *out of* him."^c "But those things which" **ekporeuomena ek** "proceed *out of* the mouth, come

^a Mark vi. 45. See Luke v. 3—Matth. xiv. 33—John vi. 17—Mark v. 18. ^b Matth. ix. 33. ^c Mark ix. 25, 28.

* **EK** is changed into **EX** when followed by a vowel.

forth" **ΕΚ** "*from* the heart."^a If it were necessary, a multiplicity of examples like the above, might be adduced.^b And not unfrequently is **ΑΠΟ** (*from*) used in connection with **ΕΚ** when *out of* is expressed; thus, "Let me," **ΕΚβαλο ΑΠΟ** "pull *out* the mote *out of* thine eye."^c

But when **ΕΚ** is not used in composition, it does not ordinarily signify *out of*. It is so rendered sometimes, as in John vii. 41; "shall Christ come **ΕΚ** *out of* Galilee." But there is no necessity of rendering it *out of*; for, in the very next verse it is rendered *of*; "Christ cometh **ΕΚ** *of* the seed of David," hence we might with as much propriety read, "shall Christ come **ΕΚ** *of* or *from* Galilee." And there is nothing which can render the translation *out of*, in the passage under consideration, necessary, unless it is the necessity of immersion. And therefore the passage may with equal, if not greater, propriety, read thus: "And when they were come," or more literally "when they ascended **ΕΚ** *from* the water." This translation is justified by other passages in which **ΕΚ** is and must be so rendered, as in John xii. 32. "If I be lifted up **ΕΚ** *from* the earth." Leaving immersion out of view, there can be no possible reason assigned, why **ΕΚ** should be rendered *out of*, in the former place, and *from* in the latter.

^a Matth. xv. 8. ^b Mark xvi. 8.—Matth. xxi. 39.—John xv. 19.—James iii. 10.—Matth. vii. 5.—Mark vii. 31. ^c Matth. vii. 4.—Luke viii. 29, 33, 35, 38.—Acts xiii. 50.

Thus have we seen how illy the Baptist argument, in favor of immersion, is supported; not only by the preposition *eis*, but also by the preposition *εκ*. This account of the Eunuch's baptism gives no support to the system of immersion.

Yet, in order to exhibit the weakness of the argument, which is rested upon these prepositions, in a still clearer light, I will here subjoin a few of the different renderings of *εκ* in the New Testament. 1. "Doth a fountain send forth *εκ at* the same place sweet water and bitter."^a 2. "Then there arose a question *εκ between* some of John's disciples and the Jews."^b 3. "Grant unto us that we may set one *εκ on* thy right hand, and the other *εκ on* thy left hand."^c 4. "If ye were *εκ of* the world—but because ye are not *εκ of* the world."^d 5. "Now the just shall live *εκ by* faith."^e 6. "And they were sore amazed in themselves *εκ beyond* measure."^f 7. "And this voice which came *εκ from* heaven."^g 8. "For the bread of God is he which cometh down *εκ from* heaven."^h

And now, from what we have seen above, it is evident that the true rendering of *εκ*, in Acts viii. 39, is not *out of*, but *from*; and consequently the passage may, with greater propriety, be read thus: "And when they were come up *from* the water."

^a James iii. 11. ^b John iii. 25. ^c Mark x. 37. ^d John xv. 19. ^e Heb. x. 38. ^f Mark vi. 51. ^g 2 Peter i. 18. ^h John vi. 58.

This completely removes the Baptists' argument, and leaves not the least evidence in favor of immersion. The assertion that they did go into the water, is utterly unfounded, and is contrary to probability, and therefore inadmissible. The more I examine into the manner in which these prepositions are used in the New Testament, the more I am convinced of the correctness of the above rendering. The truth is, if the learned reader will critically and impartially examine his Greek Testament, with an eye to this matter, he will find that this passage, so far from aiding the cause of immersion, does actually militate against it. Such has truly been the effect upon my mind.

And now, if the Eunuch was baptized, and yet not immersed, it follows that he was sprinkled. And that he *was* sprinkled, appears very probable from the consideration, that baptism is a ceremonial or symbolical washing; which, according to the scriptures, ought to be performed by sprinkling.

And are we left with no other evidence in favor of our position, than that which is derived from the above consideration? I think not. As satisfactory as it may be to every serious and unprejudiced inquirer after truth, yet the great head of the church has seen fit, for our comfort, to connect some facts with this circumstance, which may effectually remove every doubt, if any there should be, from our minds, as to the manner in which this baptism was administered. When Philip came to the Eunuch,

he found him reading that part of Isaiah* which is contained in the 7th and 8th verses of the 53d chapter. He was reading with the most profound attention, but could not understand what he read: wherefore Philip commenced at the same scripture and preached to him Jesus; consequently, he must have commenced where this scripture commences, which is in the 13th verse of the 52d chapter. And here also the chapter ought to have commenced,† for the benefit of those readers who pay more attention to chapters, than they do to subjects. And in explaining this scripture, he would by no means omit such an important part of it, as that of the atoning and cleansing blood of Christ. Here he could explain to him the meaning of that prophecy, which must have arrested the attention of this anxious reader. "*So shall he sprinkle many nations.*"‡ Show him whence this expression was taken, and explain to him the ordinance of baptism, as symbolical of this internal washing by the sprinkling of Christ's blood, or, as it is in Ezekiel, by the sprinkling of clean water. And when the Eunuch understood these things

* Compare Isaiah liii. 7, 8, with Acts viii. 32, 33.

† The Bible was not divided into chapters and verses, in the days of the Eunuch. The division into chapters was made about the middle of the 13th century, by Hugo de Sancto Caro. And the division into verses was made by Mordicai Nathan, a Jewish Rabbi, about the middle of the 15th century.

‡ Isaiah lii. 15. Sprinkle is also the meaning of the original Hebrew word.

he wished to receive this symbolical washing; and, therefore, when he came to a certain water, he wished to be baptized, and having professed his faith in the Lord Jesus, Philip stepped out of the carriage with him—went down to the water, and baptized him.

Now, no solid scriptural or consistent reason can be given, why the Eunuch, after having read and understood these things, should deviate so much from the mode of that cleansing, mentioned in the prophecy, and receive the sign of it in a different manner, a manner, too, which does not represent it. For, immersion cannot represent that washing which we receive from Christ by the Spirit, but sprinkling does, as we have satisfactorily seen. Nor can any consistent reason be assigned why such an expert evangelist as Philip was, should, in the face of the scripture before him, and other scriptures with which he was acquainted, adopt a mode of washing so opposite to that mentioned in the scripture under his consideration, and administer baptism in a way that could not represent the thing signified by it. From these and the former considerations, it is reduced to a certainty, at least, in my own mind, that the Eunuch was sprinkled.

As this text was the pivot upon which the system of immersion turned, I thought it needful, for the benefit of the unlettered reader, to give it a particular, faithful and critical, and to the learned reader perhaps, a prolix, examination; which being done,

we find that it fairly deserts the cause into which it was pressed, and enters legitimately and fully into the service of sprinkling.

I beg leave to subjoin in this place, one or two extracts from the letters of William Ward, a Baptist missionary, from which it will be seen that the Baptists are not agreed throughout the world. We have before seen that the Sabæans, who profess to be the disciples of John the Baptist, administer the ordinance of baptism by sprinkling; the same is also true of the Baptists, commonly called Menonites,* in Holland. Although they reject infant baptism, yet they administer that ordinance by sprinkling and pouring as well as by immersion.

"They reject," says Mr. Ward, "infant baptism, and refuse to commune at the Lord's table with those who administer the ordinance to children, unless re-sprinkled."† Again, "The solemn ordinance of christian baptism consists in an immersion, or in pouring water in the name of the Father, the Son and the Holy Ghost."‡

* They were called Menonites after Menno who first organized them into a society, A. D. 1536.

† Letter 20th, to the Rev. Joseph Kinghorn.

‡ Letter 21st, to the Rev. W. H. Angas.

SECTION II.

Under this section are considered those accounts of baptism in which nothing is said about going to or into any water.

1. Acts xvi. 15. "And when she was baptized and her household." Nothing is said in this place about going to the water; nor had any come to this place for baptism. The apostles had come down to the river-side for prayer, and the women had taken up their residence there for a while, in order to sell their merchandize. And Lydia, who was not a resident of Macedonia, had a house or tent of her own at the place, for her accommodation during her stay. Now, to assert that Lydia was immersed, is to assert that which cannot be proved—which is not only destitute of the least shadow of evidence in its favor, but also contrary to probability. For, it does not appear that there was any convenient place among the multitude who were there at the time, for changing her raiment; and it does not become a christian to assert that they had no regard to decency. The circumstances of her baptism must have excited the curiosity of many, and attracted a great multitude as spectators. Hence there could be no changing of raiment where the ordinance was administered. Besides, they were Gentiles, who knew nothing of baptism—consequently it cannot be sup-

posed that they had any accommodations for the changing of raiment on such occasions.

And from the language of Lydia, it is evident there was no changing of raiment in her house; for the apostles, at her urgent request, went *with* her into her house, so that no changing of raiment could take place there. The putting off of raiment is mentioned on occasions of less importance than baptism.* Hence if there had been any changing of raiment on this occasion, we might expect to be informed of it, especially when we consider the circumstances attending this baptism. From these considerations, immersion does, at least, appear improbable. Certainly she would not continue in her wet garments; and from the account which Luke gives of her baptism, together with all the attending circumstances, it does appear that Lydia had no place or opportunity for changing her raiment, which she certainly must have done, if she had been immersed.

And again, from her own expression it appears that she and her household were at the door of her tent, when they were baptized. She does not say "Go up with me to my house," but "come in," as we commonly speak to a person who is at our door. For, when we are at a distance from any place, we ordinarily say, we go to it. But when we are at the place, we commonly say, we go into it. These dif-

* Acts vii. 58—xxi. 28.—See also John xiii. 4.

ferent ideas are very elegantly expressed in the Greek language by the double or single use of the preposition. When our Saviour was going up to Jerusalem, He said, "Behold we go up *eis* to Jerusalem."^a But when he came to the city, and had entered it, it is said, "And when he," *Eiselthentes eis* "was come into Jerusalem."^b Hence it does very evidently appear that Lydia and her household were not immersed. And this is all I care to establish in this place; namely, the improbability of immersion.

2. Acts xvi. 33. "And was baptized, he and all his, straightway." Not a word about going to the water. From the context, it appears that this baptism was administered in the place where the question was asked, "what shall I do to be saved?" which surely could not have been out of doors. It is a very unwarrantable and inconsiderate assertion, that the jailer took them out doors. For, what inducement could he have had to take them out at that time of the night? Surely, not for baptism, because he knew nothing of that ordinance, when he sprang in to them. Nor, is it reasonable to suppose that these discourses of Paul and Silas were delivered to the jailer and his family whilst they were out in the street. The jailer would not have dared to take them out in the night, after having received such strict charge to keep them safely. His life would go for theirs if they should escape.

^a Matth. xx. 18. ^b Matth. xxi. 10, see also verse 12.

Besides, these apostles absolutely refused to go out, when the magistrates sent to let them go. "Let them come themselves and fetch us out," said they. It is unworthy of the holy apostles, to suppose that they would act with so much duplicity, as to go out in the night, and then refuse to go out in the morning. The jailer took them out of the dungeon, but not out of the prison house. For, he must have occupied an apartment in the prison house himself. Because the place in which he lay was so situated, that he could see the door of the prison-room, and that the prisoners could also see him. For, when he drew his sword, Paul saw it, and calling upon him, said, "do thyself no harm." The jailer then sprang in and took them out of the dungeon into the hall, where he was instructed in the way of salvation, and baptized, together with his family, and then took them into his own apartment, and refreshed them. From these considerations, the idea of their going out of the prison house is inadmissible, and immersion improbable.

There have been several suggestions by the Baptists concerning this baptism. Some have furnished the jailer with a pond of water in his yard. Others with a stream running under the jail, and others with a bath in his house. We reply, that their inventions prove the poverty of their argument for immersion—their division in sentiment, the anxious uncertainty under which they labor. Queries:—Where is the evidence that there was sufficient wa-

ter, near at hand, for immersion? And if there were, where is the evidence that they went to it, at that time of night? And how shall they, who assert, that they did go out to the water, account for the duplicity of these *holy apostles*? Again, if there was a bath in the prison? We wish to be answered to these questions. Where is the evidence of such bath? Why is there such a division among the Baptists about the circumstance of this baptism? How is it that the knowledge of this bath is hid from so many, if there be any evidence that there was a bath? And if there be no such evidence, why is the assertion made? And if there be any evidences, where shall they be found? For what purpose were these baths in the prison? For, these were heathen, who knew nothing about the baptisms of the Jews. And we have seen what kind of baths the Jews had in their houses for baptisms, that is, such of the Jews as had them. And we have also seen that they were not large enough for immersion. If the jailer was immersed, I would really like to see, at least, some probability in its favor. If nothing but immersion were baptism, we, doubtless, would have seen something in confirmation of it.

A few observations upon Mr. Pengilly's *certainities* and *probabilities*, for immersion. "It is *certain*, the river Strymon, to which the people were accustomed to go for purification, was near; and it is highly *probable*, there were many places much nearer, if not in the jailer's own premises—that would most

commodiously admit of the ordinance in this form.” Now observe, 1. “It is certain the river Strymon was near.” Near to what? To the jail? So it appears he meant to be understood. How certain this is, the reader may know by examining. The jail was in the city of Philippi; but the river was out of the city, and so far from it, that the apostles went to it in order to be undisturbed in their devotions by the citizens on the Sabbath day. Consequently, however near it was to the city, it was too far for the jailer to go with safety in the night with his prisoners. 2. The “people were accustomed to go to this river for purification.” Two things are here asserted which need proof. First, that these heathen were accustomed to purifying ceremonies; second, that they went to the river for this purpose. That many went to the river for the purpose of bathing, is doubtless true; but not for purifying. If these heathen had any customs of purifying, they were very far from going to any river, pond or bath, for such purposes, if we are allowed to take our evidences from the Bible. If the reader will examine the second chapter of Esther, he will find that there is no intimation of immersion in the purifyings that prevailed among those heathen.

But this certainty about the nearness of the river was not sufficient proof in Mr. Pengilly’s own mind for immersion; he, therefore, resorts to probabilities. “It is highly probable, there were many places much nearer, if not in the jailer’s own premis-

es." And thus, between things which are certain in his own estimation, and things that are probable, he has established his position, the jailer was immersed. But alas, the scripture evidence is against him; his certainty forsakes him, and away goes his exclusive claims!

3. Acts ix. 18.—xxii. 16. Paul "arose and was baptized." Neither is there any thing said about this baptism, which can possibly be construed so as to render immersion even probable. But the contrary; namely, that he was baptized by pouring or sprinkling, appears evident. It is the only natural inference which can be drawn from the expression, he arose and was baptized. It very evidently appears, that he was baptized in the place where he stood. Although this passage affords no positive proof for sprinkling, yet if we exclude our own surmisings and conjectures, and take it as it stands upon the sacred pages, it does evidently appear that Paul was not immersed. It is sufficient for us that he arose and was baptized.

4. Acts x. 47. "Can any man forbid water that these should not be baptized?" This is by no means the language of those who go to the water. It would be altogether useless to call for water, if it were necessary to go to it for baptism. Concerning this baptism, Mr. Pengilly says: "We are only to infer, they were baptized in the usual way, according to the example and command of Christ."* The

* See Pengilly on this place.

"usual way" was by immersion, he says. We however deny that this was the "usual way." And if he, or any of his brethren, can prove by the scriptures that baptism was ever once so performed, I invite them to the task. Neither is it a scriptural assertion, that immersion was either the example or command of Christ. We have before shown that his baptism was neither by immersion, nor for our example. And as to its being a command of Christ; this is founded upon the *unfounded assertion*, that baptism means immersion, which the Bible says is not true. But as he leaves us to "infer" that they were immersed, we may, with as good a grace, "infer" that they were sprinkled. Some have said, that there were baths in their houses; suppose there were, and it is only a supposition or assertion, at best, what evidence have we that these were immersed? Upon this supposition Peter would not have called for water, but would have applied for the use of a bath. Immersion in this instance must be supposed, asserted or inferred from the supposition or conjecture that they had baths. And then the argument for immersion will stand thus:

First, an assertion or conjecture, they had baths in their houses. Then,

Second, and inference, and that without the least evidence for its truth, that they were immersed.

Here, then, the system of immersion rests upon inference from a mere assertion or conjecture!!! We leave such kind of proof for an exclusive sys-

tem to the judgment of the wise. Queries : For what purpose were these baths among the heathen ? Where is the evidence that there was a bath in any house, much less in every house ? We have already seen what kind of baths there were among the Jews, for baptism.* But it cannot be said with a good grace that even these were among the heathen.

5. Acts xviii. 7, 8. "And many of the Corinthians hearing believed, and were baptized." As usual, not a word about going to the water. The baptism mentioned here, was administered to Gentiles ; and to appearance it was in the house. Nothing can be drawn from this passage, which can render immersion even probable. But if we take into consideration the meaning of the term baptism, as used by the Holy Spirit ; and the perfect silence about going to any water, it will appear evident that this baptism was administered in the house. Query : If immersion was so absolutely necessary for baptism, how comes it to pass that we have not a single record of any going to the water for that purpose ? Am I reminded of the Eunuch ? It so happens that he was on a journey, and did not direct his course to it for baptism. He came to it as he was pursuing his journey, and at a time when he was in a proper state, and frame to receive baptism. From the examples we have before us, it is very cer-

* John ii. 6.

tain, that we should not have heard any thing about his going to the water, had he been in a house, or in a prison.

Am I reminded of Lydia? Unfortunately for the Baptists, however, she had not come to that place for any religious purpose whatever, but for traffic; and even in her case, there is no evidence of her going to the river, as near as she was to it.* It is really singular and unaccountable, how any man, or set of men, can set up for an exclusive system, when so destitute of excluding materials to support it.

6. Acts ii. 41. "Then they that gladly received the word were baptized: And the same day there were added unto them about three thousand souls." This is the sixth instance of baptism, where nothing is said about going to the water, nor any thing said which can render immersion even probable. And now I again ask—and O that I could obtain a rational and consistent answer—if immersion was esteemed of so much importance by the apostles, as it is by the Baptists, how is it possible that they should have observed such profound silence concerning it? Or, should have left the history of those baptisms so perfectly destitute of any evidence in favor of immersion? The Baptists in our day do not leave the history of their baptisms so destitute of any evidence in favor of immersion. In the accounts given by their missionaries, and fre-

* See pp. 110, 112.

quently by their ministers at home, concerning the administration of that ordinance, we generally find some unequivocal evidence in favor of their practice. In the accounts of a certain Baptist missionary, I find the following statement relative to the administration of this ordinance: "*We then proceeded to a large pond in the vicinity, the bank of which is graced with an enormous image of Gonda-ma, and there administered baptism to the first Burman convert.*"* How unequivocal is this testimony! Could we find such accounts† in the New Testament under the christian dispensation, of their retiring from their place of worship to some body of water for baptism, the question would be yielded at once in favor of the Baptists.

If indeed, the meaning of the term was, what the Baptists would have it, namely, immersion exclusively, and had been invariably used by the Holy Spirit in that sense, then truly there would have been no need of saying any thing about going to the water, or any thing else concerning the mode; for the term itself would have been sufficient. But we have sufficiently shown, what has been proved many times before, that baptism is not immersion, but a washing; and is used by the Holy Spirit for those washings which were performed by *sprinkling*. Which

* Memoir of Mrs. Jndson, 3d edition, p. 152.

† Certainly the Holy Spirit who indited the scriptures, knew what to leave on record as a guide for the church in all ages.

consideration, together with the manner in which these baptisms are recorded, is sufficient evidence that no immersion was practised.

Before I proceed to the discussion relative to the mode of the baptism mentioned in the passage before us, I beg leave to premise a few things. I have often been grieved with the unhappy division of the scriptures into chapter and verse. Because too many readers, who are controlled more by these divisions than by the matter, often lose sight of the connection in narratives and of one truth with another, and so are led into error. If the reader will commence with the 2d chapter of the Acts, and read to the 5th verse of the 4th chapter, and carefully observe the connection in the narrative, I think it will appear plain to him, as I think it does to me, that the events recorded in the 3d chapter, and to the 4th verse inclusive of the 4th chapter, transpired on the same day in which Peter addressed the multitude as recorded in the 2d chapter.

The Acts of the apostles were written by Luke, some years after the events he records occurred; and therefore, after he had mentioned the effects of Peter's sermon, and the addition of the three thousand to the church, he could with great convenience and propriety, break off from the thread of his history; and inform his readers, what was the life and practice of these disciples, and then again resume the thread of his history. And this, it is very manifest, he has done from the 42d verse to the end of

2d chapter. For, the narrative with which he proceeds in the 3d chapter is manifestly connected with the 41st verse of the 2d. "Now," as if he would say, "now" after these were baptized and added to the church, and "the hour of prayer being the ninth hour," having arrived, "Peter and John went up together into the temple" for prayer. And then he goes on to the 4th verse inclusive, of the 4th chapter, with events which occurred that same day.

This digression from the relation of events as they occurred in the order of time, to introduce others which had a posterior occurrence, is elsewhere practised in the scriptures. Thus Moses, in Gen. xlvii. 27, breaks off from the thread of his narrative, to introduce a short account of Jacob's living and dying in Egypt; and having done this, he resumes his narrative again in the 48th chapter, and goes on to the 50th chapter with events which occurred anterior to the death of Jacob. The reader will doubtless acknowledge that the narrative with which Moses proceeds in the first verse of the 48th chapter is connected with the 26th verse of the 47th chapter. And in Numbers, he commences the first chapter with those things which were done in the second month of the second year, and continues with these things to the end of the 8th chapter, and then breaks off from the thread of his narrative, and introduces other events which occurred before that time, namely, in the *first* month of the second year.

This he continues to the 11th verse of the 10th chapter, and there resumes the thread of his narrative again.

From the above considerations it will appear, that the immersion of these three thousand was impossible: because it was the third hour of the day, that is, nine o'clock in the morning, when Peter arose to address the multitude, and at the ninth hour of the day, which was three o'clock in the afternoon, he with John went into the temple for prayer; and thus the period of time in which this sermon was preached—the three thousand converted, baptized and added to the church, was only six hours; and there were only twelve* to administer the ordinance. Now, if we divide the three thousand among the twelve, there will be two hundred and fifty for each one. And then suppose that each should immerse his two hundred and fifty at the rate of thirty in an hour, it would require eight hours and twenty minutes to finish the work. Hence the impossibility of immersion. Yea, more; it would be impossible to finish the work in that time. No ordinary human powers would be adequate to the task. A man's strength would utterly fail him before he had finished such a work. Nor is it believed, that one unassisted could immerse thirty in an hour. The time for receiving, immersing and returning the subjects would occupy more than two minutes for each one.

* Compare Matth. xxviii. 16—19, with Acts i. 23—26.

And finally, no ordinary human being could immerse two hundred and fifty in one day, should he even be able to immerse thirty in one hour.

In order, however, to expedite the business on this occasion, and to accommodate these disciples, some have introduced the seventy^a whom our Saviour commissioned to heal, for their assistants. Before this can be received as truth, two things must be proved :

First, that the seventy were commissioned to baptize. There is nothing on record in the Book we receive as the standard of our faith and practice, from which such commission may even be inferred. And it does not become a christian to be wise above what is written. And *had* they been commissioned to baptize, it could not be admitted as proof that they had such authority at this time; because we have before seen that the baptism administered previous to the death of Christ, was not the christian ordinance of baptism. Consequently, before they could have any authority to baptize under the new dispensation, they would have to receive a new commission, after the old dispensation was abolished. For, thus it was with the disciples: they were commissioned to baptize under the old dispensation.^b Yet, when our Saviour instituted the new dispensation, he commissioned them again, and them only, as will appear by comparing Matth. xxviii. 16—20.

^a Luke x. 1, 9. ^b John iv. 2.

Mark xvi. 14—18, with Acts i. 23—26. Hence it is very certain that the seventy were not commissioned to baptize; if we are allowed to take the Bible as the only standard of our faith and practice.

Second: it cannot be proved that they were present on this occasion; for, there is no mention made of them. If they were present, they were present only in the capacity of private individuals, and not in the character of apostles or evangelists, or as assistants to the disciples; for Luke is very cautious in guarding us against such inventions or conjectures of men, when he informs us that Peter with the eleven stood up. It is really surprising and marvellous that such a great man as Doctor Gill was, should so gravely tell us that the seventy were present on this occasion to assist, when Luke is so explicit in telling us there were only twelve. "Peter with the eleven." Nor is there any intimation that the seventy, or any of them, took any part in the ministrations of the sanctuary under the gospel dispensation. From the above considerations, we do assert, that there were only twelve to administer baptism on this occasion. But it was impossible for twelve to immerse three thousand in so short a time, the Baptists themselves being witnesses, or they would not wish to introduce the seventy as assistants. And therefore they were not immersed.

CHAPTER VI.

OF ALLUSIONS WHICH FAVOR THE PRACTICE OF AP-
PLYING BAPTISM TO THE FOREHEAD.

Rev. ix. 4. "But only these men which have not the seal of God in their forehead." These were those who were given over to the power of the destroying locusts. From this it appears that there were some who *had* this seal upon their foreheads, and consequently were not to be involved in ruin. However ungracious the term seal may be to some, yet I cannot relinquish its use, as long as circumcision is called a "seal of the righteousness of faith,"^a and while baptism continues to signify the same spiritual benefit with circumcision, and to occupy its place. Now it appears that this seal, namely, baptism, was applied to the forehead, from the allusion in the passage before us.

This seal of God in the forehead is a figurative expression, and denotes the cleansing, sanctifying and quickening operations of the Holy Spirit whereby we are sealed unto God.^c But this sealing operation of the Spirit, is signified or represented in baptism. There does, therefore, evidently appear to be an allusion in this figure to the visible and public sealing of the servants of God by baptism,

^a Rom. iv. 11. ^b Eph. i. 13,—iv. 30.

whereby they are publicly declared to belong unto the Lord.^a And as this seal is said to be in their forehead, so it does appear that its symbol, namely, baptism, was applied to that place. Upon this passage, Witsius* has the following remarks: "In much the same manner, believers being sealed by God, with the efficacy of the flaming spirit, and a truly indelible and never fading character, do at the same time, bind themselves by an oath to be faithful to God, as soldiers to their General. For while they profess themselves to be God's, they also give themselves up to his service alone: Whose I am, and whom I serve,"^b said Paul. But this profession is signified and publicly made by adults, in baptism, whereby they are visibly sealed as the Lord's servants. And believing parents, when they present their child for baptism, do thereby make a public dedication of it to the Lord. It does, therefore, appear very plain from the allusion in the passage before us, that this sealing ordinance was applied to the forehead.

I know it is said by some, that here was an allusion to a custom among some heathens of pressing upon servants the mark of their masters—upon soldiers, the mark of their generals, and upon religious devotees, the mark of their deities to whom they were devoted. This *may* be so; but surely I see no,

^a Rev. vii, 3. ^b Acts xxvii, 23.

* *Economy of the covenants*, Book 3d, ch. 12, sec. 11.

beauty in such an allusion, nor any propriety in going to the heathen, and perhaps to a cruel custom, for such an allusion, when there was a sealing ordinance in the church which did exactly represent the sealing operations of the Holy Spirit.

The saints are also said to have the "Father's name written upon their foreheads."^a This is the impression of the seal by which they are sealed,^b which is the work of the Holy Spirit,^c and is represented in baptism when the Father's name is called upon them; and to this James alludes when he says: "Do they not blaspheme that worthy name which is called *upon* you?"^d—"By which ye are called," it is in our English version. But if the learned reader will turn to it in the original, he will soon see that the rendering we have given it is the correct one. It also corresponds with what he says in Acts, "Upon whom my name is called."^e Having this name written upon the forehead signifies also an open profession of his name. Now this name is called upon us in baptism. And how beautiful and exact is the correspondence between the allusion and the application of baptism to the forehead, whereby the thing intended by those allusions, is represented?

Our Baptist brethren may perhaps tell us that these expressions are metaphorical, and therefore,

^a Rev. xiv, 11.

^b Rev. vii, 3, 4;—1 Cor. xv, 49,—2 Cor. iii, 18,—Col. iii, 10.

^c Eph. iv, 30. ^d James ii, vii. ^e Acts xv, 17,—Amos ix, 12.

afford no argument in favor of our position. It is our satisfaction, however, to know that the Holy Spirit never employs a metaphor without a meaning, nor alludes to that which has no existence. Neither have we adduced these metaphors or allusions as positive evidence in favor of sprinkling, but as very strongly favoring the practice of those who apply the symbol of those spiritual and saving benefits to the forehead.

And here we rest the arguments in favor of applying baptism to the forehead by sprinkling. More might be said; but they who will not believe the great cloud of indisputable witnesses which has already appeared, would not believe "though one should rise from the dead."

FINIS.

NOTE B.—SEE PAGE 17.

With what propriety the moral law is said to be this school-master, as it frequently is, I know not. For when I examine it, without any reference to the gospel, I cannot find the least encouragement in it to look for a Saviour. And when I go to mount Sinai, and see it covered with smoke, lightnings, thunders, and moving with awful quakings at the promulgation of this law, and the children of Israel trembling at the sight, I can see no intimations of a promised Saviour. I find it to be, what the Apostle calls it, a ministration of death. 2 Cor. iii, 7.

There is, however, a convenient method adopted, in order to show that this law does lead us to Christ: Namely; it teaches us our ruined condition, and consequent need of a Saviour. This I freely acknowledge; but does it give the least intimation that there is such a Saviour, and that God can be gracious to us through him? If it does, how came it to pass that Adam did not know this? Had he known it, he would not have been driven

by such hopeless fear to hide himself among the trees of the garden as he did. He must also have found it to be the ministration of death.

If the reader will examine the passage with a careful and impartial eye; he will readily perceive that it is not the moral but the ceremonial law. For it is said that we are no longer under this schoolmaster since faith, that is, Christ, who is the object of faith, has come—See Gal. iii, 24, 25. And is it true that we are no longer under the moral law, or that it is no more binding upon us since Christ has appeared. Such a sentiment may do for an antinomian, but not for a christian.—Prov. xxviii. 4. The law is as binding upon us now, as it was before Christ came. It never has, since the fall, been a condition of life; but it does remain as a rule of life. We are saved by the same principle now that the saints were previous to the coming of Christ; namely, faith, we are saved even as they.—Acts xv, 11.

From the above considerations, it is evident that this schoolmaster which has been dismissed, was not the moral, but the ceremonial law. And this will appear still more evident by comparing Gal. iii, 21, with Heb. x, 1—4. This law exhibits to us a promised Saviour. It was a good schoolmaster to bring its pupils to Christ, and when it had performed its office, was dismissed with honor.

NOTE C.—SEE PAGE 75.

Mr. Merrill and others call us Pædorantists, “baby sprinklers.” And I was once asked, by an aged baptist, whether sprinkling a little sand on a baby’s face, would not do as well as to sprinkle water upon it. Our contemptible appearance in the eyes of the Baptists, may be learned from what Mr. Merrill, a leading man among them in the east, says of us. He denominates the Pædobaptist church; the MYSTERY of iniquity, BABYLON the great, the MOTHER of HARLOTS and ABOMINATIONS of the earth.

The reader shall have his representation in his own words. “All Pædobaptist churches,” namely, Protestants and Roman catholics,” are generically *one*. They differ only in the quantity and *filthiness* of their *fornications*, their principle is *illegitimacy*, having their children born into Christ’s family, but not of his spirit. This is the MYSTERY of iniquity. This is the prolificism of the MOTHER of HARLOTS, and it is the characteristic of all her daughters. She with all her daughters make up one enormous community, or apostate church, named in Rev. xvii, 5, BABYLON the GREAT.” See his Gospel church vindicated, Pages 66, 87, 115, 169 and 170.

“Out of the abundance of the heart the mouth speaketh,” says.

our Saviour. Whether a heart abounding with such thoughts, and pouring forth such language as the above, can be considered as chaste, I leave with the reader to determine. To me, they appear to be the effusions of an impure mind.



CONTENTS.

Prefatory Letter,	PAGE 3
CHAPTER I.—John's Baptism,	
Its design nature and duration,.....	9-12
It was not Christian baptism.—This appears	
1. From its Institutor.....	13
2. From the order of time in which it was instituted,.....	15
3. It was not administered in the name of Christ,.....	19
4. No regard paid to it by the Apostles,.....	20
The mode of John's baptism,.....	22
CHAPTER II.—The baptism of our Saviour.	
His baptism was,—First negatively	
1. Not unto John's baptism,.....	30
2. Nor unto Christian baptism,.....	31
3. Neither for our example,.....	32
Second, positively,	
It was for the Priestly office,.....	35
The mode of his baptism,.....	42
CHAPTER III.—The meaning of the term baptism,.....	
45	
1. The sense in which the words Bapto and Baptizo are used	
in the Septuagint,.....	45-48
Baptism, a ceremonial washing,.....	52
If the purifying element be applied to only a part, the whole	
is said to be clean,.....	52
2. The sense in which the Holy Spirit has used the term	
Baptism. Here are considered,	
1. Mark vii, 4. Baptism of tables, &c.....	54
2. Luke xi, 38. Baptizing before dinner,.....	57
3. I Cor. x, 2. Baptism of the Israelites,.....	60
4. Heb, ix, x. Divers baptism,.....	65

5. Héb. x, 22. Our bodies washed, &c....	68
6. Baptism by the spirit,.....	72
The mildness of the gospel dispensation unfavorable to immersion.....	76
CHAPTER IV.—Allusions supposed to favor immersion.	
1. Rom. vi, 4. Buried—by baptism,.....	79
Observations on Col. ii, 12,.....	84
2. I Peter iii, 18. The like figure, &c.,.....	88
3. Acts ii, 2. The outpouring of the spirit,.....	89
CHAPTER V.—The administration of baptism.	
The baptism	
1. Of the Eunuch,.....	90
2. Of Lydia,.....	110
3. Of the Jailer,.....	112
4. Of Paul,	116
5. The converts at the house of Cornelius,.....	116
6. Of the Corinthians,.....	118
7. The three thousand,.....	119
CHAPTER VI.—An allusion to the application of the symbol of the sealing operation of the Holy Spirit to the forehead,.....	
	126

For the want of room, some notes have been omitted, and the contents very much abridged.

ERRATA.

In page 65, line 18 from the top, for Greak, read Greek.

Page 18, line 10 from the bottom for, ascention, read, ascension.

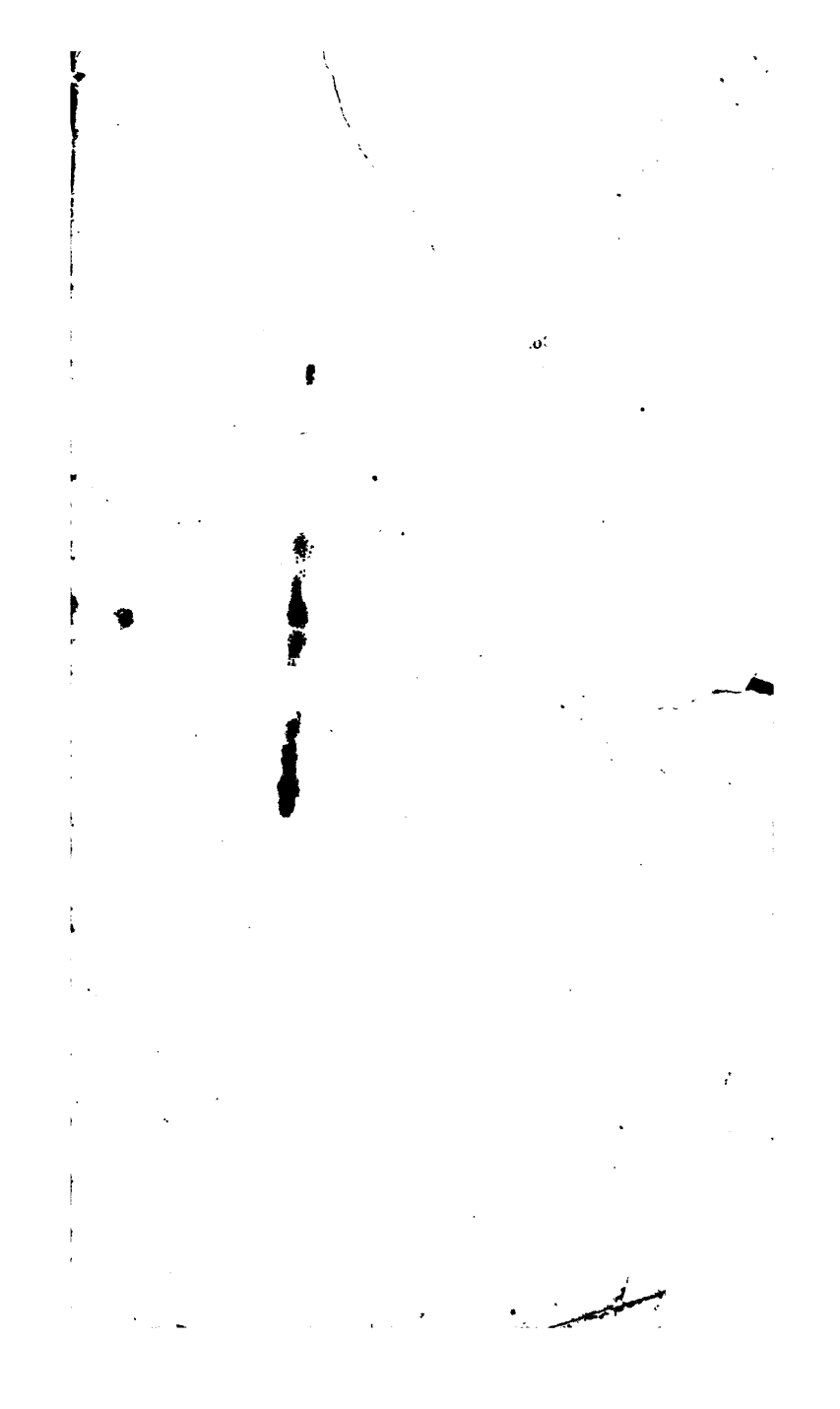
Page 95, line 4 from the top, for, baptism, read, baptized.

Page 89, line 6 from the top, for, with burial, read, with a burial,—And in a few of the copies

Page 19, line 13 from the top, for *said*, read, *saw*.

Page 63, line 3 from the bottom, for, of, read, to.

Page 120, line 8 from the top, for, Gondama, read, Gaudama.



FRANCIS ADAMCOURT,

Printer, Book-eller and Stationer,

AT AND OVER THE COLUMBIAN BOOK-STORE,

No. 162, River-Street, Troy.

Is prepared, at all times, to execute **PRINTING**, in all its various branches, in the most elegant style, and at the shortest notice.

HE ALSO KEEPS CONSTANTLY ON HAND

**SCHOOL & MISCELLANEOUS
BOOKS,**

AND FANCY

STATIONARY,

OF EVERY DESCRIPTION, AND

MUSIC,

For the Piano Forte, Viola, Flute, Fife, &c.

which will be sold on as reasonable terms as the same articles can be purchased any where in this state



JUST PUBLISHED, AND FOR SALE AS ABOVE.

THE

NEW TESTAMENT

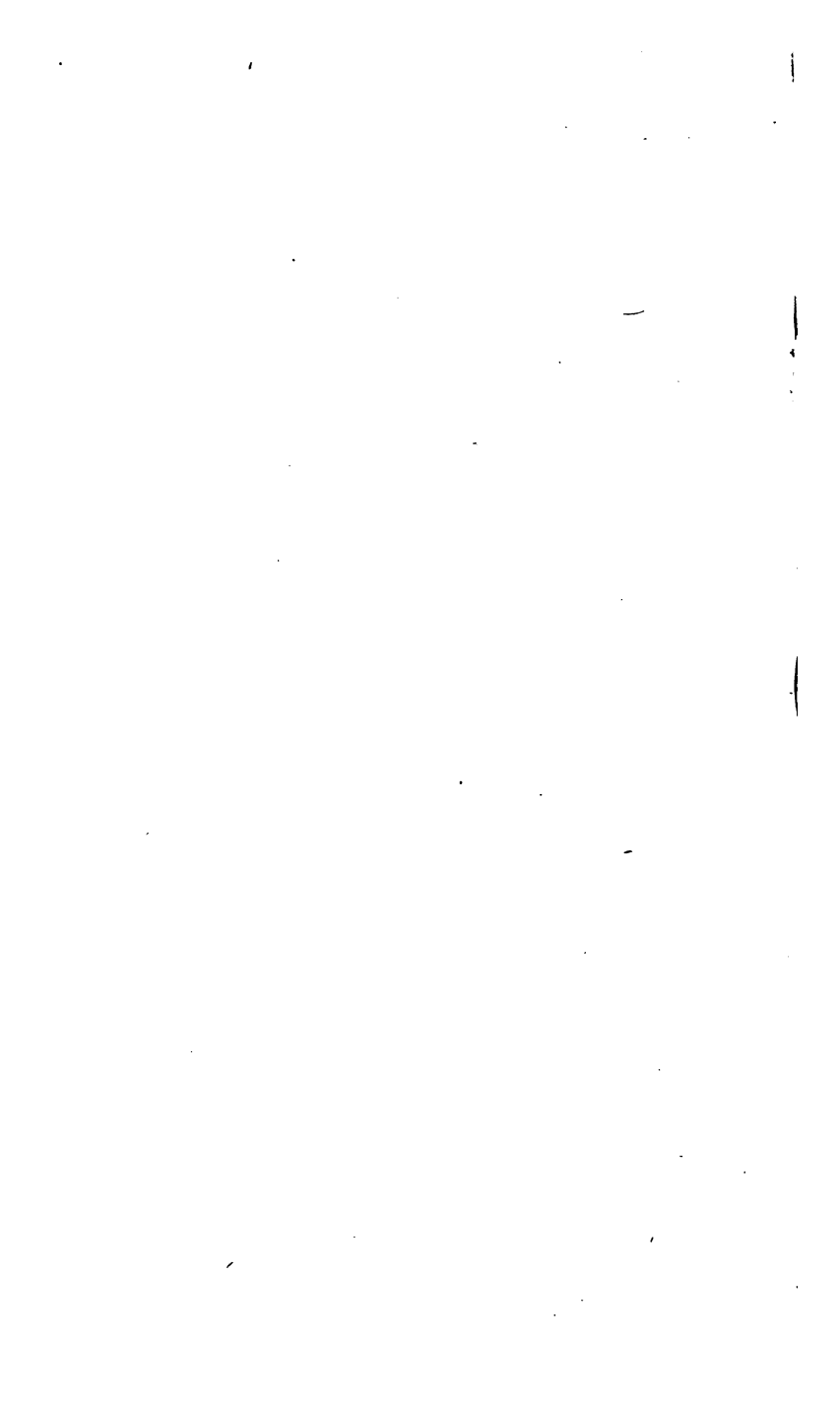
OF OUR LORD AND SAVIOUR JESUS CHRIST,

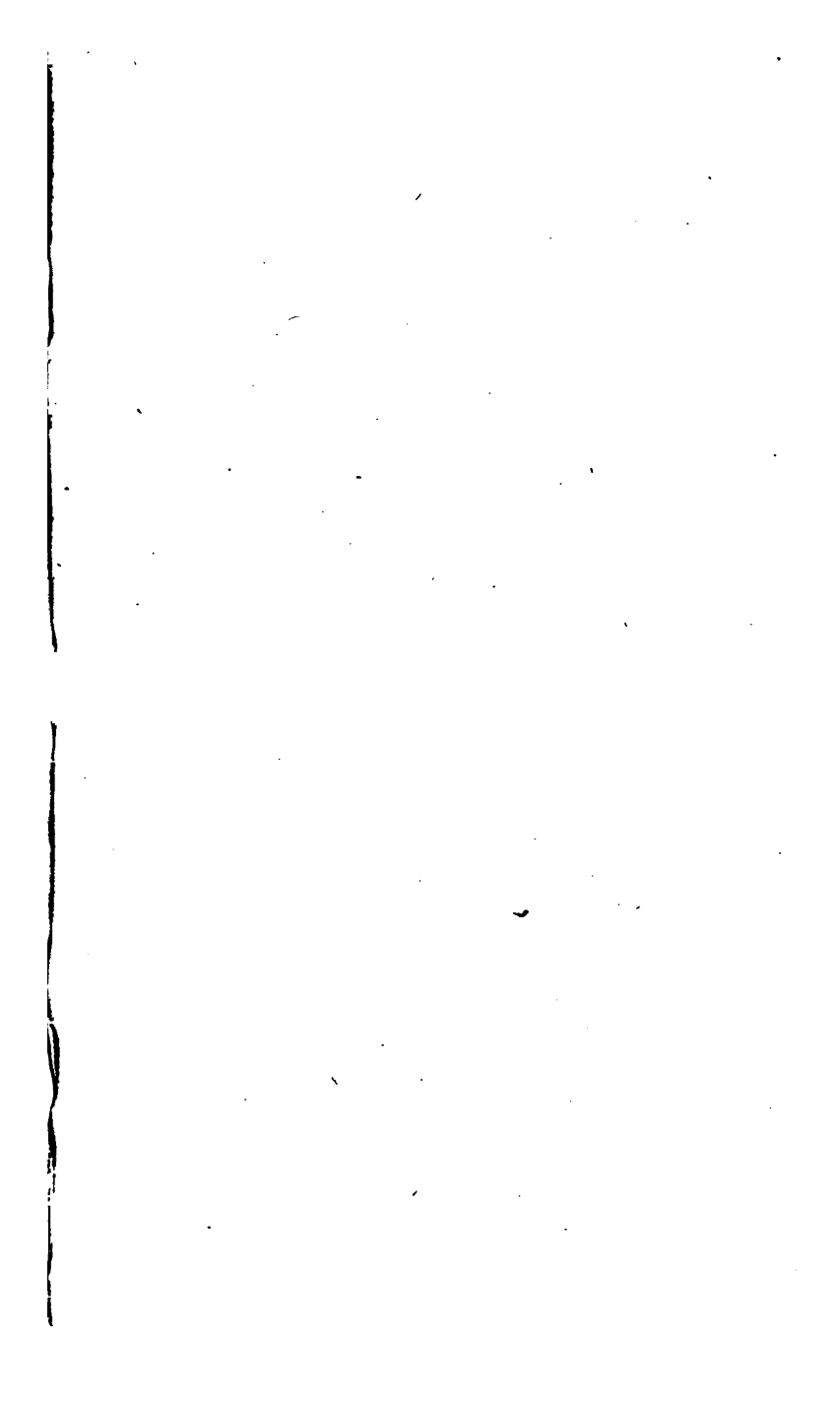
To which is added a Vocabulary of all the words therein contained; divided, accented, defined, and the part of speech annexed; arranged in alphabetical order; adapted to the orthography and pronunciation of Walker. Likewise a Catalogue of the Proper Names contained therein, with their division and pronunciation; with a Key prefixed to the whole, representing the pronunciation of the vowels referred to by the figures.

BY RENESELAER BENTLEY,

Author of the English Spelling Book, American Instructor, &c.









UNIVERSITY OF MICHIGAN



3 9015 06364 2113

UNIVERSITY OF MICHIGAN
LIBRARY

